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VINCENTIANS' WORK LAUDED IN ADDRESS BY CARD. MUNDELEIN

Former Adversaries Now Strive
To Copy Methods of St. Vin-
cent de Paul Society, Pre-
late Declares.

Chicago.—Non-Catholic organi-
zations which, a year ago, vigor-
ously opposed the suggestion that
the Catholic Church in Cook
County be permitted to act as an
agency for the distribution of re-
lief funds, now are striving to
imitate the methods of the St.
Vincent de Paul Society, His Emi-
nence George Cardinal Mundelein,
Archbishop of Chicago, said in an
address delivered at the annual
meeting of the Metropolitan Coun-
cil of the society.

Cardinal Mundelein praised the
work being done in the Archdioc-
ese by the society, which has
4,000 men paying weekly visits to
approximately 8,000 needy fami-
lies. He referred also to the tribute
paid the society by President
Franklin D. Roosevelt in a radio
broadcast and also to another
statement of the President in
which he said "no governmental
organization in all history has
been able to keep the human touch
to the same extent as Church and
private effort."

Adversaries Change Views
"The very adversaries formerly
of our method of relief work,"
Cardinal Mundelein said, "have
come to see the many advantages,
even from a purely civic stand-
point, of the work of the St. Vin-
cent de Paul Society, and the out-
standing newspapers of this city
are holding it up as a model for
all Christian churches to follow,
and are urging that the care of the
poor and the distribution of relief
among the needy belongs to the
province of the churches, that it is
a most precious heritage that the
Founder of Christianity has left to
those who profess to be His min-
isters, and that when they relin-
quish it into purely pagan hands,
they are selling their inheritance
for a mess of pottage, they are
abandoning a large part of the
flock entrusted to their care, they
are slowly but surely rendering
their churches sterile of any re-
ligious growth for the future."
"This change of sentiment has

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Noted Episcopal Rector Becomes Catholic Convert

New York.—The Rev. Carl Wil-
liam Bothe, former Protestant
Episcopal minister, was received
into the Catholic Church last Wed-
nesday at the Church of Our Lady
of Lourdes. Dr. Bothe was at one
time an assistant at the Episcopal
Church of St. Mary the Virgin
here, under the Rev. Dr. Selden P.
Delany, noted convert who has re-
cently received the sub-diaconate
at Rome.

Dr. Bothe received conditional
baptism from the Rt. Rev. Msgr.
Joseph H. McMahon, pastor of the

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"Catholic Hour" Topics of Dr. Fulton J. Sheen

Washington.—The topics of the
"Catholic Hour" addresses to be
delivered by the Rev. Dr. Fulton
J. Sheen from Sunday, December
24, to Easter have been announced
by the National Council of Cath-
olic Men, sponsors of the nation-
wide broadcast, which is carried
over a network of the National
Broadcasting Company, through
Station WEA, New York.

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Sociology Student



Miss Florence Chi, graduate of
the University of Pekin and for-
mer student of St. Benedict's Col-
lege, St. Joseph, Minn., who is now
in Washington studying the social
sciences at the National Catholic
School of Social Service, conducted
by the National Council of Catholic
Women. Miss Chi is also a candi-
date for the Master of Arts degree
at the Catholic University of Amer-
ica. She intends to return to China
to pursue social work there.

SAVIOR OUR "BOOK" OF RELIGION, AVERS FR. GILLIS ON RADIO

God Is Beyond Comprehension,
But We "See" Him In Person
of Christ, He Says In
"Catholic Hour"

New York.—The Savior was
called our "book" of religion by
the Rev. James M. Gillis, C.S.P.,
last Sunday night in the course of
his address on "The Everlasting
Mercy: He Knoweth Our Frame,"
delivered over the "Catholic Hour."
The "Catholic Hour" is broad-
cast over a network of the Na-
tional Broadcasting Company,
through Station WEA, here, and
is sponsored by the National Coun-
cil of Catholic Men.

In Christ as our "book," Father
Gillis said, "we learn not only
what we are to think of men but
how we are to conceive of God."
"God . . . cannot be defined," he
added, "that is, it is beyond man
to circumscribe God with a defini-
tion. God is beyond definition."

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Catholic School Pupil Is Winner of National Editorial Competition

Prairie du Chien, Wis.—Lorraine
Bischof, of St. Mary's Academy,
here, won the National Editorial
Contest conducted by the Quill and
Scroll, national honorary high
school journalism society.

The announcement has been
made by H. F. Harrington, direc-
tor of the Medill School of Jour-
nalism at Northwestern Univer-
sity, Chicago.

Other national winners of hon-
orable mention from St. Mary's
are: Bernardine Dressler, Current
News Contest, and Rosemary Fee-
ney, News Writing Contest. About
800 schools and 20,000 students
participated in these contests.

Gift to the Sisters

The Rev. M. J. Ford, retired
priest of the Barrydale Catholic
church has given his beautiful
home at 708 South 14th St., to the
Sisters at St. Elizabeth's hospital,
Lafayette.

The home is to be used later by
the Sisters in a manner most ad-
vantageous to them.

Official

The Bishop wishes all mem-
bers of his flock a Christmas
rich in spiritual gifts.

At 2:00 P. M. Sunday after-
noon, December 24th, a world-
wide broadcast will be trans-
mitted from Bethlehem. This
will mean at 10:00 o'clock in
the evening Bethlehem's time,
as the Patriarch of Jerusalem
begins to get ready for the
midnight services. The angel's
message, delivered to the few
shepherds, will be announced to
the entire world for the first
time in history.

We would also call our read-
ers' attention to the Catholic
Hour program this Sunday and
next Sunday, New Year's Eve,
at 5:00 P. M. It will last an
entire hour with Christmas
hymns and carols and a sermon
by Father Fulton Sheen.

Do not forget to remember
the Orphans generously on
Christmas.

WORLD WILL HEAR NOTABLE CATHOLIC YULE BROADCASTS

Carillon Ringing at Nativity Ba-
silica In Bethlehem, Special
"Catholic Hour" Program, and
Chimes, Mass at Benedictine
Abbey In Beuron, Ger-
many, Feature Radio's
Christmas Plans

Christmas Eve, two thousand
years ago, angels broadcast to a
few shepherds on a mountainside
outside of Bethlehem the announce-
ment of the Messiah's arrival. This
year, the holy nineteenth cen-
tury of the Redemption, radio,
the wonder of God discovered by
twentieth-century man, will add its
all-pervading voice to the rejoic-
ing of the Christian world over
the jubilee celebration of the birth
of Christ, and will perform the
angelic function of disseminating
the divine message of peace and good-
will which Christmas emphasizes
and illuminates.

International, national, and local
broadcasts of special interest to
American Catholics are being ar-
ranged. Chief among these will be
the broadcasting of the bells from
the Basilica of the Nativity in

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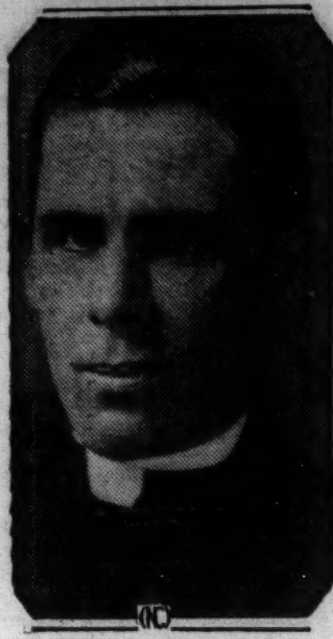
Catholic Girl Wins State Essay Honors

Denver.—Miss Bernice Hickert,
a senior at the Annunciation High
School, here, has been awarded
second prize in an essay contest
sponsored by the Colorado Tuber-
culosis Association and the Wo-
men's Auxiliary of the State Med-
ical Society. Her subject was
"Tuberculosis: A Challenge to the
Youth of Colorado."

Klan Organizer's Mother One of 22 In Convert Group

Colorado Springs.—Of 22
converts received into the
Church at the Glockner Sana-
torium conducted by the Sis-
ters of Charity of Cincinnati,
here, this year, one was the
mother of a Ku Klux Klan or-
ganizer, another had been a
well-known spiritualist and a
third was a former counter-
feiter. Three nurses were
among the converts.

Returns to Air



Rev. Dr. Fulton J. Sheen, inter-
nationally known writer and orator
who will begin his fourth annual
series of radio addresses over the
nation-wide "Catholic Hour" on
Christmas Eve. Dr. Sheen, who is
professor of the Philosophy of Re-
ligion at the Catholic University
of America, will give 15 addresses,
terminating on Easter Sunday. The
national "Catholic Radio Hour" is
sponsored by the National Council
of Catholic Men and is broadcast
over a network of 56 stations asso-
ciated with NBC. (Harris-Ewing
photo.)

SITE FOR EUCHARIST CONGRESS IN BUENOS AIRES IS SELECTED

Beautiful Palermo Park To Be
Scene of Open-Air Rites—
Famed Author Heads
Publicity Committee

Buenos Aires.—Beautiful Pal-
ermo Park, here, has been chosen
as the site for the open-air ser-
vices of the International Euchar-
istic Congress to be held in this
city, October 10-14, 1934.

With its magnificent avenues,
symmetrically designed gardens,
and its location near many foreign
embassies, Palermo Park is re-
garded as a most happy choice as
the setting for the religious
demonstration to be held here next
year. It is estimated that the park
will accommodate about 1,000,000
persons.

Spiritual preparation for the
great Congress by means of dioc-
esan Eucharistic Congresses con-
tinues unabated. So far three such
congresses have been held—in
Tucuman, Santa Fe, and Cordoba.
It is announced that the next Con-
gress will be held in Parana, capi-
tal of the Province of Entre Rios.
Other demonstrations will be held
successively after the New Year.

Similar spiritual preparations
are being made in Uruguay, Ar-
gentina's northern neighbor lying

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Tenets of Catholicism Explained by Priest to Protestant Listeners

Cleveland, O.—"What religion
means to a Catholic" was the topic
of an address by the Rev. John P.
Treacy, diocesan director of the
Society for the Propagation of the
Faith, at Broadway Methodist
Church here last Sunday night.

The speaker stressed first, the
necessity of religion in the life of
everyone and the love and mercy
of God in revealing Himself to us.
Passing quickly to Christianity,
the speaker showed the necessity
of authority as a first principle on
which all constructive religion
must be built.

MASS AT MIDNIGHT OPENS CHRISTMAS IN FORT WAYNE

Most Rev. Bishop Pontificates—
Gives Sermon on Feast at Cath-
edral; Solemn Services in
Churches; Musical Pro-
grams Elaborate.

By Helen May Irwin

Recalling anew the love of the
Savior Who deigned to be born in
the lowly shelter at Bethlehem,
giving us the stupendous mystery
of Omnipotence "wrapped in swad-
dling clothes and laid in a manger"
Christmas comes to us. Solemn
services and elaborate musical pro-
grams will emphasize the abiding
joy of the beautiful Feast of the
Nativity. Midnight till noon, Fort
Wayne churches will be filled to
capacity for the solemnities of the
day.

There is a peculiar impressiveness
incident to the Midnight ser-
vices when immense numbers hasten
to pay their homage to the
New-born King. Since every priest
enjoys the privilege of officiating
at three Masses on Christmas day,
an innumerable number of the
faithful endeavor to assist at an
equal number.

The significance is the three
births of the Son of God. The
Scriptures speak of His divine
birth in the bosom of His Father;
His birth according to the flesh of
the Virgin Mary, and thirdly, His
spiritual birth in the hearts of the
faithful. Accordingly services will
be almost continuous in the
churches throughout the morning
hours. Thousands through the re-
ception of Holy Communion will
welcome the Babe of Bethlehem
into the sanctuary of their hearts
and through the fervor of their
love and devotion seek to make
amends for the coldness of the
world into which He entered on
the first Christmas morn more
than 1900 years ago.

The Most Rev. John Francis Noll,
D. D., Bishop of Fort Wayne, for
his eighth Christmas will ponti-
ficate at the Cathedral of the Im-
maculate Conception. Services be-
gin at Midnight. The prelate also
gives the sermon at this Mass. The
Rt. Rev. Msgr. Thomas M. Conroy,
the Rev. Curt A. Suelzer, the Rev.
John F. Nadolny, the Rev. Andrew
Dittlinger will assist at the ser-
vices.

The Bishop, assisting officers of
the Mass, seminarians, acolytes,
headed by the processional cross-
bearer, will form the first of two

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Card. Hayes Lauds Alfred E. Smith As Medal Is Bestowed

New York.—The St. Bonave-
nture's Medal for Catholic Action
was awarded to former Governor
Alfred E. Smith, of New York, by
His Eminence Patrick Cardinal
Hayes, Archbishop of New York,
on Sunday—Gaudete Sunday.

A distinguished gathering of
Bishops, monsignori, and priests
from various dioceses as well as
of prominent laymen attended the
ceremony and the banquet which
followed.

His Eminence dwelt upon the
significance of this distinction and
upon the merits of the candidate.
After receiving the award, Mr.
Smith expressed his deep apprecia-
tion and outlined the role assigned
to Catholic Action in the life of
the Church.

The Rev. Dr. John P. Boland,
national president of the St. Bona-
venture Alumni Association, wel-
comed Mr. Smith into the Alumni
Association and introduced the
Most Rev. John M. Gannon, Bishop
of Erie.

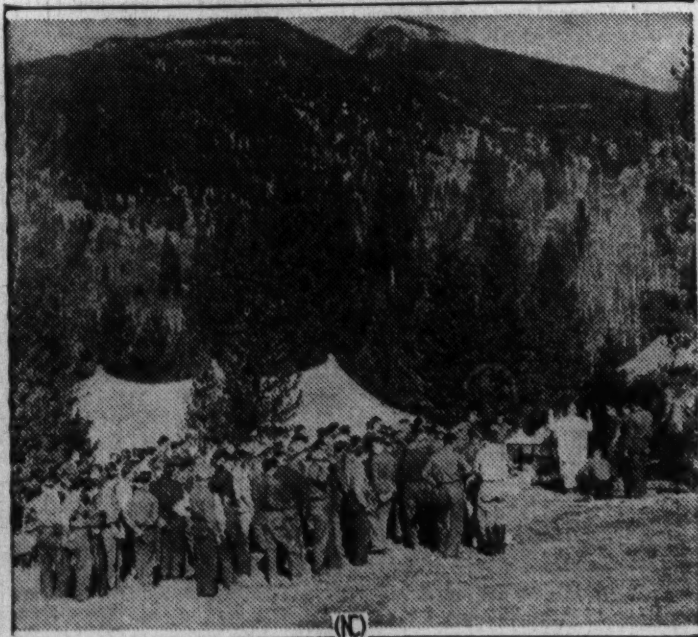
The CATHOLIC WORLD through the CAMERA

SENATOR NORRIS WINS NEWMAN AWARD



Senator George W. Norris, of Nebraska, was recently awarded the fifth annual Cardinal Newman Award by the Newman Foundation of the University of Illinois for "his distinguished contributions in human welfare in the field of statesmanship for almost half a century." The above photograph taken on the campus shows, front row: left, Lieutenant Governor Thomas F. Donovan of Illinois, who presented the medal; right, Senator Norris; rear row: left, Rev. John A. O'Brien, director of the Newman Foundation; and right, Representative David E. Shanahan, former speaker of the Illinois House of Representatives, who read the citation.

MANY FORESTRY BOYS GO TO MASS



A group of boys from the Civilian Conservation Corps Camp at Grand Lake, Colorado, are shown here as they attended Mass celebrated by their chaplain, Rev. Henry Ford, of the Diocese of Denver. The 32 reforestation camps in the state of Colorado were reduced to 12 for the winter months. The spiritual needs of the Catholic young men in these camps are cared for by Father Ford. The extension of President Roosevelt's reforestation program has caused many re-enlistments.

Have You Read These Pamphlets?

THE CHURCH AND BIRTH CONTROL.
IS THE CHURCH WOMAN'S ENEMY?
"THIS IS MY BODY"—A guide to the drama of the Mass.
THE MYSTERIES OF THE ROSARY.
RELIGION'S A B C's.

Ten cents each; all five for only twenty-five cents.

Order from

Our Sunday Visitor Huntington, Indiana

Goes to Arctic



Rev. Leo P. Wholey, O. M. I., of Lowell, Mass., recently ordained to the priesthood at the Catholic University of America, and who is now en route to the Yukon where he will engage in missionary work with the Oblate Fathers. He has been assigned to the Vicariate of the Yukon and Prince Rupert, the territory of which embraces 400,000 square miles and extends to the Arctic Ocean.

K. OF C. HONOR PAPAL DELEGATE



The Knights of Columbus of the Nation's Capital recently tendered public reception in honor of His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States. Many prominent guests were present. Shown in the photo, left to right, are Joseph C. O'Mahoney, Assistant Postmaster General, who represents President Roosevelt; Bishop James Hugh Ryan, rector of the Catholic University, Washington; Archbishop Cicognani; Most Rev. Michael Curley, Archbishop of Baltimore; and Martin H. Carmody, Supreme Knight of the Knights of Columbus.

STRANGE BUT TRUE

Catholic Facts But Little Known

(c) 1932, by N. C. W. C. News Service

By M. J. MURRAY

The marvellous painting in the VENICE ACADEMY OF ARTS



BY PAOLO VERONESE DEPICTING THE FEAST IN THE HOUSE OF LEVI CAUSED A CONTROVERSY WHEN IT WAS COMPLETED (A.D. 1573) BECAUSE OF THE MANY SECULAR INCIDENTS INTRODUCED.

The popularly termed **TWIN CHURCHES** of Rome are built exactly alike and stand at the end of the Corso facing the People's Square.

One of the most striking tombs in the world is that of Madame le Brun in the Church of St. Nicholas, Paris, which depicts the inmate raising of the sound of the Last Trumpet. THE FIGURES ARE LIFE-SIZE.

THE BIBLE OF THE MASSES
MILLIONS OF LONDON TRAMCAR AND OMNIBUS TICKETS HAVE TEXTS FROM THE BIBLE PRINTED ON THE SIDE RESERVED FOR ADVERTISEMENTS.

ENTHRONED IN HIS CRIB HE RULES OVER ALL MEN

Right or Wrong

Canonizing the Radio
Index of (Un)forbidden books
Why "White Lists" Fail
Below the Rio Grande

Father Fulton Sheen, who forges brilliant thoughts on the anvil of his mind, delivered the Catholic address at the opening of the new NBC (Catholic Hour) studio in Radio City. Radio City is a New York skyscraper. "It is fitting," he said, "that with the opening of Radio City, one of the first messages sent out on the air should be light's thanks to the Creator of Light, and radio's thanks to the Radiant God." That sentence, "canonizing" the radio, could lay claim to being the most beautiful that radio has yet inspired.

You will be interested in reading more of this speech. Describing heaven as a "City of Light" from whence God is sending out His message of life and peace and grace," he said: "Just as we cannot receive the comforts of Radio City without being attuned to its waves, so neither can we receive the blessings of God without being attuned to His Laws. Every minute of the day and night, the air of our country is charged with symphonies and concerts, song and humor, words of counsel and pearls of information, but many of us miss them, because we are not 'tuned in'; that is, we are not responsive to their calling. May it not be too that we are apt to miss the greatest symphonies of heavenly grace, and even the choirs of angels' songs, unless we are 'tuned in' to the sweet inspirations of the Infinite God?" A mind that can get such thoughts out of the opening of a broadcasting studio must be "tuned in" on a different wavelength than any of those advertised on the market.

Reading anything written by Father Sheen is time well spent. But what is important in all reading is that it be good reading. The Cardinal Hayes Literature Committee has just published its quarterly issue of recommended books. A hundred and eighty-eight titles were listed. All lists of this kind should prove of valuable service to Catholics anxious to give books above reproach as Christmas presents.

Especially in the field of fiction, the output of "forbidden" sex books is enormous. Without some such help as that contained in the above mentioned list, it is a matter of pure luck to pick an unobjectionable novel "off the counter."

Since most readers belong to the "fiction" class, it is important that there be a large list of recommended fiction. The Literature Committee has a recommended list of only twenty-two. That number should, if possible, be increased to a hundred, or a hundred and fifty, in order to afford an adequate selection.

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Father Walsh Asks End of Third International

The Rev. Edmund A. Walsh, vice-president of Georgetown University, recently said that any failure by the Soviet Government "not to disassociate itself from but to end" the Third International "can result in only one logical conclusion—unwillingness to comply."

In a radio speech over the National Broadcasting System, under the auspices of the American Alliance, Father Walsh said for ten years he had "steadfastly opposed recognition."

"If the Soviet pleads inability to control the Third International," he continued, "it makes virtual confession that there is a political power within its territorial jurisdiction superior to and dominating the government, hence the 'real' sovereign. In that case, the Soviet Government does not exercise sovereignty and the United States should withdraw recognition and treat with the indicated ruler, not with a subordinate."

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"When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem."—
"And entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts; gold, frankincense, and myrrh."
—Matt. II, 1 and 11.

THE CHRISTMAS CRIB AND THE IDEAL OF POVERTY

POVERTY, which is used as a term of reproach and contempt in the world, must have some hidden charm, some secret beauty. To observe this beauty, to experience this charm, one must possess the unclouded vision of a saint. Many saints, among them St. Colette of the Poor Clares, St. Teresa of Avilla, seeing that the early ideals of the Orders to which they belonged were forgotten or violated, dedicated their lives to the task of bringing back to these Orders the beauty of their early days, and this crowning beauty was in most cases their love of poverty.

St. Francis of Assisi was a saint, and he was also a poet. He had a genius for fashioning into concrete shape the vague and beautiful ideas that sometimes rouse the human mind and imaginations to their highest levels. What happens at rare and odd intervals of our lives with us, was his habitual state of mind and heart, only on a much higher plane. Poverty, that dreaded spectre which chills the soul of its victims, and is dreaded by all, was seized on by St. Francis, and in his hands it became one of the most beautiful things in all the world. It became a beautiful lady full of grace, of charm, and of spiritual beauty, making the world sweeter and more wholesome for her dwelling therein.

MEXICAN PERSECUTION CONTINUES UNABATED

The persecution of the Catholic Church in Mexico is continuing unabated, and the leaders of the anti-religious politicians are daily seeking new methods by which they hope to do away with all religion and religious beliefs. The latest move on the part of the persecutors is a proposal to introduce Socialist education throughout Mexico. The proposal was advanced as one of the provisions of the Six Year Plan of the National Revolutionary party.

At a convention the Vera Cruz delegates proposed and approved the following clause: "The National Revolutionary party pledges solemnly before the Mexican people to amend Article III of the Constitution through the Party's parliamentary organs, instituting Socialist education as the basis for primary and higher education."

One of the speakers from Vera Cruz, a Senor Altamarano, said: "The revolutionaries are not enemies only of the Catholic Church, but of all churches, because they deform men's brains, transforming them into instruments for serving capital, directing them to the glory of the next world, while the Socialists want the glory in this world."

Senor Perez, another member of the Revolutionary party, is quoted as having said: "The Revolution

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The Christmas Crib is one of the poetic ideas St. Francis has left us in concrete shape to exalt the idea of poverty in the Christian mind. Children love the Crib, and see more when they kneel in front of it than do the adults with all their experience. Children see with the unclouded vision of simplicity and perfect innocence. When they kneel at the Crib the Nativity is happening for them, the figures take life and speak to them. They hear the angel's song and heavenly sound. Holy poverty is associated in their minds with all things beautiful, and love of it flows into their hearts from the source of all holiness, of all beauty, of all love.

The Shadow of Poverty

Let us make a start to realize the spirit of St. Francis with regard to poverty. Let us go to the

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The Doctors of the Catholic Church

XII. ST. PETER CHRYSOLOGUS, BISHOP AND CONFESSOR

ST. PETER CHRYSOLOGUS ("Golden-Speech") was born at Imola at the end of the fourth or beginning of the fifth century. Pope St. Sixtus III made him Bishop of Ravenna, a See then important as the residence of the Imperial Exarch, at a time when not only Italy, but Rome itself and the Apostolic See, were threatened on all sides by Vandals, Goths, and Huns. He took an active part in the controversies against the Manichean, Pelagian, and Arian heresies and especially, in his later days, against Eutyches, the author of the Monophysite heresy which depreciated the human nature of Our Lord by saying that he had only one nature, the Divine—thus going to the opposite extreme to Nestorius who had recently been condemned through the action of St. Cyril of Alexandria.

St. Peter was highly esteemed by Pope St. Leo I and the Roman Empress Placidia, and widely revered for his sanctity and learning. His writing is distinguished by being very concise and to the point whether he was expounding the Scriptures, the Creed, or doctrines (as of the Incarnation), or controverting heretics. A number of his homilies have survived, some of them dedicated to Our Blessed Lady and St. John the Baptist.

Little is known of his private or personal life, but the respect in which he has always been held by the most distinguished theologians is eloquent testimony of his greatness. He died at his birthplace in 450, five years before Rome was sacked by the Vandals.

S. Peter Chrysologus, pray for us.—G. C. Heseltine.

Christmas Solves the Riddle of Life

THE purpose of this life, and the substance of all philosophy and knowledge, were made clear by Christ, the supreme Teacher, the Master, the Lord and the Lover of all. He still broadcasts His message over the earth through the lips of His Church.

"The Church is the common law of all men."—St. Ambrose.

The Catholic Church's program of life can therefore be shirked only until death. Let us conform willingly during lifetime to God's will. The resulting peace and divine love are a foretaste of Heaven. The painful process of compulsory preparation or conformation after death is called purgatory. Absolute wilful irrevocable non-conformity is but stubborn frustration of man's whole purpose of being—unity with Love Uncreated—and can meet no place for itself but in the chaos of hell.

Divine love was the creative life-breath of Heaven, earth, and all things. Without love of God life is a cold meaningless waiting and a foolish risk supreme. The soul that begins well to love Him here is in harmony with God and with himself. He foretastes Heaven.

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FR. CORRIGAN SCORES MODERN MARRIAGE

The Rev. Jonas I. Corrigan of Boston College recently branded "modern marriage a travesty, a caricature, a mockery of the true ideal."

"It has lost its sanctity, unity, indissolubility," he declared. "The home is no longer the cradle of the race, the nursery of childhood, the temple of love, the sanctuary of conjugal fidelity, the shrine of the human sacrifice."

"Divorce, infidelity, race suicide have brought broken hearts, broken homes, broken lives. Modern marriage has become a hideous thing, a degrading thing, a menacing thing, for the nation and for society itself."

"Marriage and the family rightly understood, with emphasis on the spiritual ideal, is the most important social institution of all time. America's thirty million homes constitute the nation's real strength or weakness. Our real strength is not in the army or navy, but in the homes of our people."

"Hollywood and Reno are the modern Sodom and Gomorrah. These are the plague spots of immorality and evil living."

"Their immoral lives are a stench in the nostrils of the nation. The shocking conditions of ancient imperial Rome had nothing to equal Hollywood and Reno."

"The public ridicule of marriage in modern novels and on the screen

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Christ's Scepter Is the Emblem of Justice

By the Most Rev. William Turner, D.D., Bishop of Buffalo

"Thy Throne, O God, is for ever and ever: a sceptre of Justice is the sceptre of Thy Kingdom. Thou hast loved Justice and hated Iniquity: therefore, God, thy God, hath anointed Thee with the oil of Gladness, above all Thy fellows."—(Heb. I: 8-9.)

THESE words from St. Paul's Epistle to the Hebrews are read in the Mass at the dawn of Christmas Day.

Ancient peoples knew no rulers except under the title of king. The word "king" has come down to us, although most of us acknowledge no king on earth, haloed with qualities and virtues that sometimes, though not always, were worthy of kings. We still speak of a royal reception, a royal generosity, a royal splendor or magnificence. The word "royalty" almost sounds like loyalty, and is morally and spiritually welcome even to ears that abhor the name of kingship in a political sense.

Christ, by Divine Right, was born into a Kingship. The text from St. Paul which I have just quoted reveals the nature of that kingship. His sceptre is the sceptre of Justice.

Justice Due to All

I like to take this idea as the keynote of my message on this Christmas Day. Justice does not consist solely in righting wrongs. That is negative. Justice consists in giving every human being his rights. These rights are spiritual as well as political and material. For every human being has a spiritual soul, and, no matter how long he may have fallen in sin, in poverty, or in sorrow, that soul gives him rights which must be respected if the mandates of Justice are to be observed. He is not merely an economic unit, a producer, an employer or employee, a cog in the machinery of prosperity. He is, when injured in his rights, not merely a human being, deserving human sympathy, like an animal wounded, or to some finely sensitive nature, a flower that fades and dies. All this is sentiment, noble, commendable, fine. But a human being has more definite claims than these, and his claims are a matter of justice.

Justice Triumphed

The sceptre of Christ's Kingdom is a sceptre of Justice. Sceptres always signified rule. Too frequently, they signified the rule of ruthless tyranny. Often they meant the rule of tornado-like passion, or of ambition overriding all human rights and all human feeling. The sceptre of Christ's Kingdom acknowledges the rights of every human being as a child of God and heir to the Kingdom of Heaven. The sway of that sceptre was not acknowledged at once, as the history of the persecutions of the Church abundantly proves. But the Sceptre of Justice triumphed,

Continued on page 14

England Increases Power At Expense of Family

In a notable Advent pastoral letter, the Archbishop of Birmingham, England, declared that while the State in England is gaining in power, family life is losing its importance—a sign of national decay which, if not arrested, will lead ultimately to the ruin of society.

Archbishop Williams calls attention to modern conditions of life which make the practice of Christianity difficult, and says: "The nation which allows the natural basis of society, the family, to be destroyed by the artificial conditions of modern industrial civilization will gradually disappear; and its place will be taken by people who live under simpler conditions and preserve the family life."

"The functions which ought to belong to the parents are now taken over by the State; it is the State which educates the children, takes responsibility for their health and often for their maintenance."

Continued on following page

FORT WAYNE NEWS

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

MISS MARY LAU
AGED RESIDENT
FT. WAYNE DIES

Miss Mary Lau, aged 93, a member of one of Fort Wayne's most prominent families and a lifelong resident of the city, died Sunday evening at 9 o'clock at her home, 322 West Washington boulevard. Death due to senility followed a short illness. Born August 17, 1840, the daughter of Thomas and Mary Lau, she spent most of her life in a quiet manner. She was born in the old family homestead at Washington boulevard and Calhoun, the site of the Lau building. Her father was a prominent architect, designing and superintending construction of the Cathedral of the Immaculate Conception, and other prominent buildings in Fort Wayne, as well as in other parts of the state.

Miss Lau was one of the oldest members of the Cathedral, the Rosary society, St. Vincent de Paul society and Sacred Heart League. During the latter part of her life she spent much of her time making quilts for the orphans' home. She had lived in the same house for 24 years at the time of her death.

Survivors include two sisters, Mrs. Cecilia Fox and Miss Agatha Lau, both of Fort Wayne; one brother, Thomas Lau, city; nine nieces and nephews, Misses Marie, Olivia and Esther Fox; Mrs. Carl Suedoff, Mrs. Frank Gilmartin, and Oscar A. Fox, all of Fort Wayne; George Fox of Indianapolis; Gus Fox of Brookline, Mass., and Robert L. Fox of Denver, Colo.

Funeral services were held Wednesday at 9 o'clock at the Cathedral of the Immaculate Conception, the Rt. Rev. Msgr. Thomas M. Conroy, rector, officiating. Burial was in the mausoleum at the Catholic cemetery.

Palbearers were Miss Lau's nephews and husbands of her nieces. They included Charles M. and Louis Niezer, Frank Gilmartin, Robert Gilmartin, Carl J. Suedhoff and Oscar A. Fox.

FRANK ANKENBRUCK,
VICTIM OF AUTO
CRASH, SUCCUMBS

Frank Martin Ankenbruck, aged 64, of 1215 North Anthony boulevard, Fort Wayne, an employee of

the Bass Foundry and Machine company, died at St. Joseph's hospital at 9:10 o'clock Sunday evening of injuries received in an auto crash December 19, on U. S. highway 24, two miles east of Roanoke.

The machine in which Mr. Ankenbruck was riding skidded off the road and turned over. The car was driven by Louis Ankenbruck, of 115 East Branning avenue, a brother. The wives of the two men, also occupants of the car, were injured in the accident.

Mrs. Frank (Teresa) Ankenbruck is still a patient at St. Joseph's hospital suffering from severe bruises. Her condition is aggravated by heart disease and a part of the time she has been in an unconscious condition for the past week. Mrs. Louis Ankenbruck was dismissed from the hospital last Saturday. She suffered a fractured shoulder. Her husband left the hospital shortly after the accident with minor injuries.

Frank Ankenbruck suffered a fractured hip and chest injuries. He was a prominent member of St. Mary's church and the Holy Name society. Surviving besides the widow are three daughters, Mrs. William Mitchell, Kokomo; Miss Bertha and Miss Eleanore Ankenbruck, both at home, and a son, Fred, also at home; a sister, Mrs. Jacob Hartman, and two brothers, Louis and Martin H. Ankenbruck, all of Fort Wayne. The funeral was held Wednesday morning at 9 o'clock from St. Mary's church, the Rev. George A. Hasser, rector, officiating. Burial was in the mausoleum at the Catholic cemetery.

ROBERT EGGEMAN
GUEST SPEAKER
FOR C. C. MOTHERS

Central Catholic High School Mothers' club held its December meeting in the assembly hall of the school, Fort Wayne, on Thursday afternoon, at 3 o'clock. Featuring the program, Attorney Robert F. Eggeman, an alumnus of Central Catholic and the University of Notre Dame, gave an address on the "High School from a Lawyer's Viewpoint." Directed by Brother Mel, C.S.C., the high school orchestra favored with selections appropriate to the Christmas season. Thomas Gorman was vocal soloist. Mrs. Ernest J. Cutter presided at the business meeting and program. Brother Harold, C.S.C., principal of the school, attended.

SODALITY PARTY,
ELECTION, IN ST.
JOHN'S PARISH

A Christmas party for the membership of the Blessed Virgin sodality of St. John the Baptist church, Fort Wayne, was the occasion of an enjoyable affair, Monday evening in the parish community room. Incident to the closing business meeting of the year preceding festivities, annual election of officers was held. Announcement was made of a play to be sponsored by the sodalists, "Sonny Jane", three-act comedy will be presented in St. Peter's school auditorium January 21, Leo Hench directing the cast.

The Rev. S. Joachim Ryder, pastor of St. John's, attended the meeting and addressed the assembly. Miss Gertrude Schenher, president, was returned to office. Miss Irene Cron was elected vice president; Miss Sarah Gordon, secretary; Miss Mary Leona Cook, treasurer.

Miss Sarah Gordon is chairman of the circle which was in charge of the Christmas party. Hostesses included Misses Bernadette Murphy, Irene Cron, Betty McGary, Dorothy Mills, Mary and Catherine Nolan, Dolores and Madonna Magers. Christmas carols were sung by the sodalists, Miss Rose Wirtz, pianist, and Robert Schneiders, violinist, accompanying. Refreshments were served from a table decorated with red candles, holly wreaths and centered by the greeting "Merry Christmas" in glitter. A gift exchange featured the party.

SODALISTS AT ST.
JUDE'S CHURCH
ELECT OFFICERS

Annual election of officers featured the closing meeting of the year held Monday evening by the Blessed Virgin sodality of St. Jude's church, Fort Wayne. The Rev. Clement Ewald, spiritual director, addressed the sodalists at the session in Sharon Terrace school auditorium.

Miss Mary Elizabeth Callahan was elected president; Miss Annabelle Grosh, vice president; Miss Eleanor Birkmeier, secretary; Miss Lucille Venderley, treasurer.

Appointive offices will be filled and officers installed at the first meeting of the New Year, Monday night, January 22. Reports will also be submitted and plans made for pre-Lenten activities.

PRE-HOLIDAY MUSICAL

At the Annual Pre-Holiday Recital of the Music department, vocal and instrumental numbers were given by Mary Leone Ley, Elizabeth Radu, Virginia Till, Kathleen Hilker, June Tilbury, Mary Agnes Lauer, Jeanne Marie Hackman, Frances Ueker, Joan Didier, Madonna Moritz, Julianna Burns and Margaret Ann Heit. Margaret Carey Graf, talented violinist of Fort Wayne, assisted with violin obligatos, and Mary Leone Ley presided at the tea table. Parents of the students were among the guests.

Class emulation caused amazing overflow of receptacles for the Basket-Bundle drive in the various home rooms, one bundle or basket entitling donor to ticket to the Christmas party to be given Thursday, December 21. The personnel of the committees includes: Angela Marich, Catherine Rundell, Dorothea Hyre, Dorothy Callahan, Geraldine Langas, Mildred Hohman, Frances Rygowski, Jeanette Ryan, and Virginia Callahan. Mary McCormick, '33, is assisting with the party.

At the Christmas party, the freshman class will present "What Christmas Did for Jerusha Grumble," leading roles being taken by Dolores Woodard, Frances Rygowski, Caroline Monroe, Marguerite Engelking and Marguerite Creigh. Christmas Carols were provided by the Academy Glee club. The play was followed by Santa Claus in person, refreshments, and exchange of gifts.

TAKES VOWS

Mr. Odell Jordan, son of Mr. and Mrs. Henry Jordan of the Bass Road, who left last October for the Franciscan Monastery, at San Luis Rey, California, to become a Franciscan Brother, has taken his vows and received his habit and hereafter will be known in the world as Brother Walter.

REQUIESCANT

JOSEPH BENNIGAN

Joseph A. Bennigan, aged 75, died at 5:30 o'clock Sunday morning at his home, 1911 East Washington boulevard, Fort Wayne, following an illness of 2 and one-half years. Born at LaSalle, Ill., he came to the city with his parents when he was one year of age. He was a member of the Cathedral of the Immaculate Conception. Survivors include the widow, Catherine C.; five sons, Clinton, James, and Parker Bennigan, all of Fort Wayne; Robert and Walter Bennigan of Newark, N. J.; four daughters, Mrs. Erwin Clippinger, Fort Wayne; Mrs. J. W. Geer of Newark; Mrs. Ben Pollok of La Mesa, Calif.; Mrs. Frank Henkenius of Detroit, and 11 grandchildren. The funeral was held Wednesday morning at 10:15 o'clock at the Cathedral of the Immaculate Conception.

JOSEPHINE NELSON

Mrs. Josephine Nelson, 55, died suddenly at 9 o'clock Sunday morning at her home, 124 East Suttentfield street. She was born in Fort Wayne, later moving to Milwaukee, Wis., where she resided 26 years, returning to her home city two years ago. Her husband, Mark Nelson, died three years ago.

HOLIDAY
GREETINGS

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Recent Conversions and Their Cause

By the Rev. Edward V. Dailey
Our Lady of Mercy Church,
Chicago, Ill.

(Continued from last week)

A Negation

There came a time when people demanded definite dogma. Protestantism was born a negation. It simply protested against the teachings of Rome. It grew up like a gangling boy, scurrying away in an escape, with nothing certain in its own life. This attitude of protest could not for long satisfy reasonable men and women. So various doctrines were excoagulated. The suicidal tenet of private judgment was introduced. The purifying of ceremonial was demanded, and the Pope and all that he represented were everlastingly flayed in the pulpit and press.

For over two hundred years, the skeleton worship of the Reformed Churches has endured. These centuries were taken up with a religion, "pure and undefiled", calculated to reform the inward man. Statues of Mary and the Saints were ground to pieces, Sacred vessels of the "Idolatrous Mass" were desecrated, Altars were dragged down, the cathedrals were stripped of their age-old panoply. A church became a cold, joyless place in which to gather and commune with a tremendously rigid and distant God.

The emphasis on interior worship necessarily paralyzed the little personal ceremonies that had surrounded the memories of Christ and His Eucharistic presence. Salvation had become a terrifying business, to be worked out in the grim arena of one's own soul.

Strangely enough, no intellectual Protestant had the power to drive successfully through this maze of contradiction. It was left to the Tractarians first to wedge open the "rock-ribbed" dogmas of the Reformers.

The Oxford Movement (1833)

The work of Newman, Pusey, Froude and the other Tractarians is well known. They started innocently enough. They wanted rebirth, not revolt. They felt that the traditional ceremonies of the Church should be revived, that the theology and faith of the Fathers of the Church should return. It was a bombshell to the smugness of the old school. Controversy followed, and Protestantism began to show its fatal shortcomings.

The decision of Newman, Ward, Manning and the hundreds of others who followed, was inevitable. Against the glare of reason, Protestantism was found wanting. Private interpretation of the Scriptures manufactured as many religions as there were religionists. State dictation in dogma destroyed any absolute divine authority. Diverse doctrines in fundamentals unbalanced the whole structure. No thinking man could sincerely view the hodge-podge and consider it the Church Christ founded as "My Church," that was to teach "these truths," a unified system of truth, that was to be the touchstone of salvation.

In the light of these facts, we can understand the inheritance of our present day. The phenomena of ministers meeting in discussion and agreeing on no one doctrine of faith, ecclesiastics like Dr. Barnes, Anglican Bishop of Birmingham, preaching radical evolution, criticizing Transubstantiation in the Eucharist, generally indulging in heretical pronouncements, and withal remaining spiritual head of a diocese are found without number. They are the natural offspring of the Protestant Revolt. Only in myth, does Chaos ever beget anything but Chaos.

Open Pulpit Controversy

Before the dawn of the twentieth century there was no definite Romeward Movement in the United States. The Churches were held together by their one and only common doctrine, hatred of Rome. Waves of bigotry, like the Know-Nothing flare-up, served to distract the intellectual Protestant from

clear thinking. Only a few individualists like Orestes Brownson and Stoddard thought their way into the Church.

The first significant movement followed the Open Pulpit Controversy of 1908. The Gorham case, which swept Cardinal Manning, Wilberforce and others into the Catholic Church some years before had its counterpart in the Pulpit Controversy. It suddenly exposed contradictions in the doctrine of the Episcopalian Church. Men, who had loved the traditions of their faith, looked with horror at a fundamental truth stretched apart to meet the procrustean length of an empty pew.

In the year 1908, the Episcopalian Church was comparatively calm, not too affected by the tragic plight of its Mother Church in England. The spirit of the Tractarians had already permeated its liturgy. At Nashotah Seminary, Divine Office was said, vestments and altar lights used; even Mass with reservation of the Eucharist obtained; and most important, there was a firm adherence, in the High Church Party, to a set body of doctrine, particularly to the absolute necessity of an Episcopacy. It held as fundamental that the power to preach and to perform ministerial duties was transmitted through the bishops.

Against this background, a General Convention was held in Richmond, Virginia. The Liberals controlled the meeting. Their modernistic ideas conspired to weld together Protestant sects by a relaxation of their own ecclesiastical discipline. They argued that any non-descript minister could occupy an Anglican pulpit.

A protest arose concerning the Episcopal character of the Church. But the Liberals had it all figured out. Do not stress the idea of Episcopacy. Have all Protestant sects admit a universal Episcopacy. Later on, worry whether it was sacerdotal, or ministerial or of apostolic origin. Give non-Anglican ministers the right to preach, invoking the "prophet and priest" distinction from the Old Testament. With these temporizing arguments basing their decision, the Open Pulpit Legislation was passed with hardly a dissenting vote among the bishops.

The decision tore at the soul of Episcopalianism. Bishop White stood nearly alone in condemning it as "a step in progressive apostasy". Immediately, nearly twenty ministers resigned their offices. Dr. William McGarvey, the learned Superior of the Holy Saviour Community, published a provocative pamphlet, "The Open Pulpit in the Episcopal Church." It gave the signal for apostasies from the Episcopal Church. Close to twenty members of McGarvey's community abandoned it. McGarvey, himself, became a priest and labored in an obscure parish in Philadelphia until his death. He was a liturgist of note, a fine dogmatic writer, and an inspiring leader. His pamphlet reflected perfectly the doubt that existed in the ranks of sincere theologians. Paul Francis, with his Anglican Community of Graymoor, N. Y., followed, as also did Dr. Kinsman, Bishop of Delaware.

There came natural divisions such as the "Pro-Rome group" and the High Church Modernists. Nashotah House, symbolic of serene doctrine, was shaken to its foundations. Dr. Edward Hawks and Dr. Bourne, instructor in theology, embraced Catholicism. Recently Dr. Hawks wrote of the contending thoughts that passed through his mind during these times.

"If we were right, then Rome must be heretical. Rome heretical! How absurd. . . Perhaps, this Anglican Church was only a sect. . . I lay awake nights wondering how I could assure myself that the Anglican Church was at least in material schism, a hierarchical church, and not a sect. . . How can anyone feel that he is a priest? . . . How to go?—How to leave Nashotah, whose every tree, lake and cloistered building was knit to my spirit by unnumbered memories?"

It is characteristic of the mind of the convert. His sacrifice is in-

Readers Speak to Readers

Dear Father:

In your last issue appears the old, old query: What evidence have you that Christ was God?

This question has been answered a great many times and in many ways, and the subject is too broad for anything but a short, to the point, statement.

The thing that has most often occurred to me is this: Every man who walked with Christ died rather than deny that He was just what He claimed to be. Hundreds of thousands, who lived immediately after His death when the traditions were fresh in the memory of men, went to their death rather than deny that He was the God, the promised Messiah; and all of this seems to me wonderfully convincing.

We read in Job 2-4 and 5: "Skin for skin, and all that a man hath will he give for his life: but put forth thy hand, and touch his bone and his flesh, and then thou shalt see that he bless thee to thy face." Napoleon is reputed to have said: "I know that Christ was the God. There have been men who would have died for me, but I was there to inspire them with my presence; but men have died for Him, and

after more than a thousand years there are men, and their name is legion, who would gladly die rather than deny Him."

A READER.

Seminary of the Sacred Heart,
P. O. Box 114,
Aliwal North, South Africa,
October 24, 1933.

Dear Father:

I must express my heartfelt thanks for your kindness in publishing my appeal for missionary vocations in your columns a few months ago. The response has been excellent—I have already received eight applications—and I feel confident that we shall soon see the dawn of that happy day on which our thin ranks will be filled up with noble self-sacrificing American boys.

And an increase in the number of our priests will reap a glorious harvest of souls. Just think of the terrible lack of priests that renders the progress of the Church so difficult in South Africa. In this Prefecture of the Garip there are 43 small towns, a total population of almost a quarter of a million which includes 66,000 natives living in reserves, one seminary, two hospitals, a large industrial institute, and for all this only eleven Fathers! The majority of our missionary priests have the duty (it is called the privilege) of saying two Holy Masses daily sometimes at stations twenty miles apart. But what magnificent work could be done if every town had its own priest, and every native reserve could be properly served.

This is a great day to look forward to. May the Sacred Heart of Jesus hasten its advent, and may He bless abundantly all those who have in any way contributed toward it.

Sincerely yours in Corde Jesu,
JOS. HILLAKAMP, C.S.C.,
Director.

LIFE

You say, he died,—his course was run,—
And cherished plans were left undone?
That lesson oft was writ, and said,
But grasped by none except the dead.
The bitter sentence "man must die"
The earth proclaims, and sea, and sky:
A new-born dawn, and day, and night,
Then darkness speeds when comes the light.
O God, do grant that I may see,
And henceforth live eternally.
Father Houck.

Nun Has Stomach Ulcers Healed

Remarkable results obtained in combating the terrible ravages of stomach trouble within the institutions of our Church through a simple home treatment have been so widespread and successful that the manufacturers of this remedy have even received numerous orders for their product from convents in various parts of Europe,—through the recommendation of Sisters in America. "I suffered for years," writes Sister M. _____ of a Convent in Louisiana, "and was told I had Ulcers of the Stomach. I felt relieved immediately after taking the first Udga Tablet, and thanks be to God, I am enjoying entire freedom from daily suffering. The effect is just wonderful." (Unfortunately the name of Sister M. _____ cannot be published because of the restrictions of her order. However, OUR SUNDAY VISITOR guarantees the authenticity of her letter.) This treatment is highly recommended for the relief and correction of such symptoms as indigestion, heartburn, excessive gas, gnawing stomach pains, gastritis, and all manifestations of an acid stomach that so often lead to stomach and duodenal ulcer, as well as cases where well defined ulcerous conditions have already developed. More than 54,000 afflicted persons have offered voluntary testimony as to the results attained through the use of this treatment which is now available to the public on a full 15-day trial basis, without risking a penny. This offer includes a most interesting and instructive booklet on stomach disorders due to the hyperacidity, their development and treatment, also an authentic diet chart, backed by the highest medical authority, for use in such cases. Both of these are furnished entirely free of charge. Further details of this remarkable offer are given fully on page 8 of this issue of OUR SUNDAY VISITOR, under the heading "Stomach Sufferers Amazed." Read it now.

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Roma, Italy, January 16, 1924.

Dearly Beloved Son: Health and Apostolic
Benediction! The Holy Father, Pius XI, is
aware of the happy fruits, which your weekly
periodical, Our Sunday Visitor, has borne dur-
ing these many years, not only by explaining
the truth in a dignified manner, but also by
refuting error with rare judgment.
The common Father, in token of heavenly
gifts, and as a mark of special benevolence,
imparts with his whole heart, the Apostolic
Benediction both to yourself and to all those
who read or assist Our Sunday Visitor.

✠ P. CARD. GASPARELLI

Merry Christmas

OUR SUNDAY VISITOR
extends to all of its friends
its very best and most sincere
wish for a truly blessed and
merry Christmas. We trust
that the peace of Christ will
enter into your hearts when
you welcome Him into your
inn by a most worthy recep-
tion of Holy Communion on
this the anniversary of His
coming into the world.

OUR GLORIOUS HERITAGE

Those who truly appreciate
and subscribe to the things
forcibly taught by the Feast
which we solemnly celebrate
tomorrow, cannot but be filled
with sentiments of regret that
the "good tidings" are un-
known to two-thirds of the
human race and unrealized by
fully three-fourths of all
mankind.

He, Who is King of Hea-
ven, came into this world to
set up a Kingdom Whose
doors would open into the
eternal Home. Hitherto there
had been an impassable gulf
between Heaven and earth,
although every individual in
this world is destined for life
everlasting in the Kingdom
of Heaven. The bonds of con-
tact had been broken by the
pair in Eden who, alone pos-
sessing human nature at that
time, by their transgression
made it impossible for their
progeny to be possessed of the
endowments of soul required
for admission into the Hea-
venly Eden.

Life in Heaven is of a dif-
ferent order than life on
earth, and souls who are to
live in the supernatural order
of Heaven must enjoy super-
natural life in this world.
But this supernatural life
was not conferred on the soul
of anyone from Adam to
Christ, with the sole excep-
tion of her who was God's in-
strument for the virgin birth
of Jesus.

Christ was therefore truly
a Savior when He made it pos-
sible for the soul to recover
possession of the supernatu-
ral life so that its glorious
supernatural destiny might
be realized. But, as we have
intimated, entry into God's
Kingdom of Heaven must
normally be through member-
ship in His Kingdom in this
world, where Christ still lives
and rules and reigns, and
whence streams of grace to
sustain the supernatural life
flow uninterruptedly into
every soul, which does not
erect dams and barriers
against the same.

Every Catholic should be

AROUND THE WORLD

Brief Selections From Instructive Catholic News

PRESIDENT ROOSEVELT ON CHURCH AND GOVERNMENT

President Roosevelt in his re-
cent address before the Federal
Council of Churches pointed out
the place which religion holds in
the modern world. Unlike many
other leaders of the day, he holds
that the churches are still the
"greatest influence in this world
of ours to overcome greed." He is
also of the opinion that there has
been a revival of interest in "the
social teachings of Christianity,"
and of efforts to give them fresh
application in this day. The great
objective at present of both Church
and State should be, he said, "a
more abundant life."

As was pointed out by the editor
of the New York Times, President
Roosevelt did not confine his gaze
to the needs of his own country.
In his address the President laid
down the principle that the Gov-
ernment should guarantee "to the
churches—Gentile and Jew—the
right to worship God in their own
way." "Such freedom in the United
States is already guaranteed by
National and State Constitutions.
Therefore, we may take the words
of the President as a warning for
other nations such as Russia, Mex-
ico, Spain and Germany, which
have been most active in the per-
secution of religion. The example
of our President is in itself a
silent rebuke to the leaders of
those nations which are trying to
outlaw God.

COMMUNISM "A TRAVESTY OF CATHOLICISM"

The Archbishop of St. Andrews
and Edinburgh, in Scotland, re-
cently gave an address on the evils
of Communism, which he described
as a blasphemous travesty on the
Catholic Church.

Archbishop McDonald said the
Holy Father feels deeply his
responsibilities to his children, and
His Holiness was not likely to
utter again and again that clear
call if he had not been convinced
of the insistence and imminence
of the danger. The Sovereign Pon-
tiff pleads with his children to
organize themselves in defense of
the sorely-stricken world.

"It is the old struggle," con-
tinued the Archbishop, "between
the devil, the world and the flesh,
only it has assumed a new form.
There is this very big difference
between the present and other
such heresies—never was one more
complete in its detail nor more
carefully timed to catch the hun-
gry masses when they want some-
thing to fall back upon."

THE CAUSE OF THE TROUBLES OF SPAIN

Because the election of the new
Cortes in Spain revealed a strong
revulsion against radical parties
and extreme policies, it was nat-
ural that the Socialists and the
defeated politicians should be keenly
disappointed and raise cries of
fraud and ecclesiastical interfer-
ence. But they did not resort to
open violence. This was left to
Spanish anarchists. Their party is
more than a nickname, or term of
political reproach, in Spain. It is
an organization avowing itself to
be anarchistic, with a known mem-
bership and perfectly understood
plans of upsetting all Govern-
ments by intimidation, the burning
of churches and other buildings
and outright murder.—New York
Times.

grateful on this feast for his
membership in the most help-
ful of all organizations, and
should resolve to be a faithful
member of God's Kingdom
here in order to attain unto
bliss everlasting in the King-
dom whence He came.

A REMINDER

We would again remind
those pastors who have not
already done so that they
must send to our office im-
mediately their order for ex-
tra copies of our issue of Dec-
ember 31st, the issue which
will be devoted to articles on
church support and which is
designed to supplement or, at
least, simplify your end-of-
the-year money talk.

PLAN ATHEIST FILMS IN SIX LANGUAGES

The Russian "godless move-
ment" has had six new sound mo-
tion pictures prepared in different
languages, according to press dis-
patches from Moscow. All of them
are designed to present the Chris-
tian Christmas celebration as a
superstitious performance, and are
considered an important unit in
the Soviet's plans for atheistic
propaganda.

ENGLAND INCREASES POWER AT EXPENSE OF FAMILY

Continued from Preceding Page

"Sooner or later, if our nation
is to survive, statesmen will realize
that the State can neither take the
place of the family, nor can it do
without it.

"And when this happens the
State will begin to use all its re-
sources, legal and social, to pro-
tect the family; housing policy,
education and taxation instead of
penalizing family life will be
directed to its protection and en-
couragement."

FATHER WALSH ASKS END OF THIRD INTERNATIONAL

Continued from preceding page

Maxim Litvinoff, Soviet Foreign
Commissar, said while in Wash-
ington that there was no mention
of the Third International in his
written pledges to President Roose-
velt.

"If the Third International is
not included," Father Walsh as-
serted, "words have lost their
meaning."

MEXICAN PERSECUTION CONTINUES UNABATED

Continued from preceding page

must speed the eradication of old
prejudices. The revolutionists
mean to burn and destroy the
images of saints, as is done in
Tabasco; to grab from the claws
of religions all men, women and
children; to fight the clergy, and
—we must courageously say it—
fight God."

Right or Wrong

Continued from Preceding Page

An even greater need than a list
of recommended books is a list of
recommended movies. The Catho-
lic Alumnae Bulletin, The Queen's
Work, and other Catholic Associa-
tions publish such lists, but Catho-
lics as a rule seldom see them.
The "white lists" appear too irreg-
ularly and are circularized in too
much of a hit or miss fashion to
do very much good. In order to
obtain the best results, such a list
should be published every week in
ALL Catholic publications. This
information could be readily dis-
tributed through the splendid
Catholic news service of the Na-
tional Catholic Welfare Council.

Along with the "white list"
should be an accompanying "boy-
cott" list. Movies objectionable to
morality, boycotted by twenty mil-
lion Catholics in an organized cam-
paign sponsored by the Catholic
press, would bring about a Holly-
wood reform that would be bene-
ficial to American life.

Pope Pius XI, in a plea to the
youth of the world, prominently
copied by the secular press, urged
young men and women to shun "de-
grading theatrical performances." But
how is youth to know whether
such and such a movie is a degrad-
ing theatrical performance unless
informed by well advertised "white

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information.

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Rome City, Indiana

lists?" He can only go by hear-
say, deceptive movie titles, or the
criticism of some paid reviewer in
the daily press. You can hardly
blame youth in nine out of ten
cases.

The failure rests on no particular
pair of shoulders, rather on Catho-
lics collectively. We have done a
little, but we have not yet fully
developed a system by which youth
may be kept reliably informed
from week to week of the charac-
ter of theatrical productions and of
his moral obligation in regard to
them. There can never be a prac-
tical system until all Catholic pub-
lications cooperate in a common
moral campaign.

The "movie code" recently signed
by President Roosevelt will be an-
other asset in favor of youth, if
properly reinforced by Catholic
opinion in regard to strict censor-
ship provisions.

In Mexico, you read of new per-
secutions. A Catholic priest is
thrown into jail for saying Mass in
the open. The State of Queretaro
enacts a new law further restrict-
ing the number of priests allowed
to take part in spiritual functions
from twenty-nine to seven, one for
every thirty-three thousand inhab-
itants.

The cue to the situation might
be found in the speech of a dele-
gate to the National Convention of
the Revolutionary Party, vocifer-
ously cheered by the other mem-
bers of the Convention. "We should
forget God and the clergy," shout-
ed the delegate whose name was
Perez. "God exists only in petri-
fied souls. The Mexican revolution
wants no God, and the Revolution-
ary party wants no God."

To prove that they were not
"anti-Catholic but against all re-
ligion," the delegates adopted in
their platform the substitution of
"socialistic education" for "relig-
ious education" in the Mexican Con-
stitution.

Mexico is misruled by a small
clique, well organized. But Catho-
lics are slowly learning in the
school of bitter experience from
the tactics of their enemies. In
religion as well as in government
of industry, it is impossible to suc-
ceed without organization.

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The Most Rev. J. F. Noll

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teach and train homeless boys are
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Recent Conversions and Their Cause

By the Rev. Edward V. Dailey
Our Lady of Mercy Church,
Chicago, Ill.

(Continued from last week.)

A Negation

There came a time when people demanded definite dogma. Protestantism was born a negation. It simply protested against the teachings of Rome. It grew up like a gangling boy, scurrying away in an escape, with nothing certain in its own life. This attitude of protest could not for long satisfy reasonable men and women. So various doctrines were excogitated. The suicidal tenet of private judgment was introduced. The purifying of ceremonial was demanded, and the Pope and all that he represented were everlastingly flayed in the pulpit and press.

For over two hundred years, the skeleton worship of the Reformed Churches has endured. These centuries were taken up with a religion, "pure and undefiled", calculated to reform the inward man. Statues of Mary and the Saints were ground to pieces, Sacred vessels of the "Idolatrous Mass" were desecrated, Altars were dragged down, the cathedrals were stripped of their age-old panoply. A church became a cold, joyless place in which to gather and commune with a tremendously rigid and distant God.

The emphasis on interior worship necessarily paralyzed the little personal ceremonies that had surrounded the memories of Christ and His Eucharistic presence. Salvation had become a terrifying business, to be worked out in the grim arena of one's own soul.

Strangely enough, no intellectual Protestant had the power to drive successfully through this maze of contradiction. It was left to the Tractarians first to wedge open the "rock-ribbed" dogmas of the Reformers.

The Oxford Movement (1833)

The work of Newman, Pusey, Froude and the other Tractarians is well known. They started innocently enough. They wanted rebirth, not revolt. They felt that the traditional ceremonies of the Church should be revived, that the theology and faith of the Fathers of the Church should return. It was a bombshell to the smugness of the old school. Controversy followed, and Protestantism began to show its fatal shortcomings.

The decision of Newman, Ward, Manning and the hundreds of others who followed, was inevitable. Against the glare of reason, Protestantism was found wanting. Private interpretation of the Scriptures manufactured as many religions as there were religionists. State dictation in dogma destroyed any absolute divine authority. Diverse doctrines in fundamentals unbalanced the whole structure. No thinking man could sincerely view the hodge-podge and consider it the Church Christ founded as "My Church," that was to teach "these truths," a unified system of truth, that was to be the touchstone of salvation.

In the light of these facts, we can understand the inheritance of our present day. The phenomena of ministers meeting in discussion and agreeing on no one doctrine of faith, ecclesiastics like Dr. Barnes, Anglican Bishop of Birmingham, preaching radical evolution, criticizing Transubstantiation in the Eucharist, generally indulging in heretical pronouncements, and withal remaining spiritual head of a diocese are found without number. They are the natural offspring of the Protestant Revolt. Only in myth, does Chaos ever beget anything but Chaos.

Open Pulpit Controversy

Before the dawn of the twentieth century there was no definite Romeward Movement in the United States. The Churches were held together by their one and only common doctrine, hatred of Rome. Waves of bigotry, like the Know-Nothing flare-up, served to distract the intellectual Protestant from

clear thinking. Only a few individualists like Orestes Brownson and Stoddard thought their way into the Church.

The first significant movement followed the Open Pulpit Controversy of 1908. The Gorham case, which swept Cardinal Manning, Wilberforce and others into the Catholic Church some years before had its counterpart in the Pulpit Controversy. It suddenly exposed contradictions in the doctrine of the Episcopal Church. Men, who had loved the traditions of their faith, looked with horror at a fundamental truth stretched apart to meet the procrustean length of an empty pew.

In the year 1908, the Episcopal Church was comparatively calm, not too affected by the tragic plight of its Mother Church in England. The spirit of the Tractarians had already permeated its liturgy. At Nashotah Seminary, Divine Office was said, vestments and altar lights used; even Mass with reservation of the Eucharist obtained; and most important, there was a firm adherence, in the High Church Party, to a set body of doctrine, particularly to the absolute necessity of an Episcopacy. It held as fundamental that the power to preach and to perform ministerial duties was transmitted through the bishops.

Against this background, a General Convention was held in Richmond, Virginia. The Liberals controlled the meeting. Their modernistic ideas conspired to weld together Protestant sects by a relaxation of their own ecclesiastical discipline. They argued that any non-descript minister could occupy an Anglican pulpit.

A protest arose concerning the Episcopal character of the Church. But the Liberals had it all figured out. Do not stress the idea of Episcopacy. Have all Protestant sects admit a universal Episcopacy. Later on, worry whether it was sacerdotal, or ministerial or of apostolic origin. Give non-Anglican ministers the right to preach, invoking the "prophet and priest" distinction from the Old Testament. With these temporizing arguments basing their decision, the Open Pulpit Legislation was passed with hardly a dissenting vote among the bishops.

The decision tore at the soul of Episcopalianism. Bishop White stood nearly alone in condemning it as "a step in progressive apostasy". Immediately, nearly twenty ministers resigned their offices. Dr. William McGarvey, the learned Superior of the Holy Saviour Community, published a provocative pamphlet, "The Open Pulpit in the Episcopal Church." It gave the signal for apostasies from the Episcopal Church. Close to twenty members of McGarvey's community abandoned it. McGarvey, himself, became a priest and labored in an obscure parish in Philadelphia until his death. He was a liturgist of note, a fine dogmatic writer, and an inspiring leader. His pamphlet reflected perfectly the doubt that existed in the ranks of sincere theologians. Paul Francis, with his Anglican Community of Graymoor, N. Y., followed, as also did Dr. Kinsman, Bishop of Delaware.

There came natural divisions such as the "Pro-Rome group" and the High Church Modernists. Nashotah House, symbolic of serene doctrine, was shaken to its foundations. Dr. Edward Hawks and Dr. Bourne, instructor in theology, embraced Catholicism. Recently Dr. Hawks wrote of the contending thoughts that passed through his mind during these times.

"If we were right, then Rome must be heretical. Rome heretical! How absurd. . . . Perhaps, this Anglican Church was only a sect. . . . I lay awake nights wondering how I could assure myself that the Anglican Church was at least in material schism, a hierarchical church, and not a sect. . . . How can anyone feel that he is a priest? . . . How to go?—How to leave Nashotah, whose every tree, lake and cloistered building was knit to my spirit by unnumbered memories?"

It is characteristic of the mind of the convert. His sacrifice is in-

Readers Speak to Readers

Dear Father:

In your last issue appears the old, old query: What evidence have you that Christ was God?

This question has been answered a great many times and in many ways, and the subject is too broad for anything but a short, to the point, statement.

The thing that has most often occurred to me is this: Every man who walked with Christ died rather than deny that He was just what He claimed to be. Hundreds of thousands, who lived immediately after His death when the traditions were fresh in the memory of men, went to their death rather than deny that He was the God, the promised Messiah; and all of this seems to me wonderfully convincing.

We read in Job 2-4 and 5: "Skin for skin, and all that a man hath will he give for his life: but put forth thy hand, and touch his bone and his flesh, and then thou shalt see that he bless thee to thy face." Napoleon is reputed to have said: "I know that Christ was the God. There have been men who would have died for me, but I was there to inspire them with my presence; but men have died for Him, and

after more than a thousand years there are men, and their name is legion, who would gladly die rather than deny Him."

A READER.

Seminary of the Sacred Heart,
P. O. Box 114,
Aliwal North, South Africa,
October 24, 1933.

Dear Father:

I must express my heartfelt thanks for your kindness in publishing my appeal for missionary vocations in your columns a few months ago. The response has been excellent—I have already received eight applications—and I feel confident that we shall soon see the dawn of that happy day on which our thin ranks will be filled up with noble self-sacrificing American boys.

And an increase in the number of our priests will reap a glorious harvest of souls. Just think of the terrible lack of priests that renders the progress of the Church so difficult in South Africa. In this Prefecture of the Garip there are 43 small towns, a total population of almost a quarter of a million which includes 66,000 natives living in reserves, one seminary, two hospitals, a large industrial institute, and for all this only eleven Fathers! The majority of our mission priests have the duty (it is called the privilege) of saying two Holy Masses daily sometimes at stations twenty miles apart. But what magnificent work could be done if every town had its own priest, and every native reserve could be properly served.

This is a great day to look forward to. May the Sacred Heart of Jesus hasten its advent, and may He bless abundantly all those who have in any way contributed toward it.

Sincerely yours in Corde Jesu,
JOS. HILLAKAMP, C.S.C.,
Director.

LIFE

You say, he died,—his course was run,—
And cherished plans were left undone?
That lesson oft was writ, and said,
But grasped by none except the dead.
The bitter sentence "man must die"
The earth proclaims, and sea, and sky:
A new-born dawn, and day, and night,
Then darkness speeds when comes the light.
O God, do grant that I may see,
And henceforth live eternally.
Father Houck.

Nun Has Stomach Ulcers Healed

Remarkable results obtained in combating the terrible ravages of stomach trouble within the institutions of our Church through a simple home treatment have been so widespread and successful that the manufacturers of this remedy have even received numerous orders for their product from convents in various parts of Europe,—through the recommendation of Sisters in America. "I suffered for years," writes Sister M. of a Convent in Louisiana, "and was told I had Ulcers of the Stomach. I felt relieved immediately after taking the first Udga Tablet, and thanks be to God, I am enjoying entire freedom from daily suffering. The effect is just wonderful." (Unfortunately the name of Sister M. cannot be published because of the restrictions of her order. However, OUR SUNDAY VISITOR guarantees the authenticity of her letter.) This treatment is highly recommended for the relief and correction of such symptoms as indigestion, heartburn, excessive gas, gnawing stomach pains, gastritis, and all manifestations of an acid stomach that so often lead to stomach and duodenal ulcer, as well as cases where well defined ulcerous conditions have already developed. More than 54,000 afflicted persons have offered voluntary testimony as to the results attained through the use of this treatment which is now available to the public on a full 15-day trial basis, without risking a penny. This offer includes a most interesting and instructive booklet on stomach disorders due to the hyperacidity, their development and treatment, also an authentic diet chart, backed by the highest medical authority, for use in such cases. Both of these are furnished entirely free of charge. Further details of this remarkable offer are given fully on page 8 of this issue of OUR SUNDAY VISITOR, under the heading "Stomach Sufferers Amazed." Read it now.

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tense. His beginning a new life with no personal guarantee for happiness is heroic. The same courage carried men like Benjamin Musser and Sigourney Fay of Nashotah House, Wilbur Russell, of Fond-du-lac, John Ewens and very prominently, Dr. McGarvey into the Church.

Again we find the "Principle of death" appearing inevitably in a system conceived in revolt and contradiction.

(To be continued)

OUR SUNDAY VISITOR

Issued Weekly at Huntington, Indiana

MOST REV. JOHN FRANCIS NOLL, D. D.,
L. L. D., Editor
Associate Editors:
Rev. F. J. McLaughlin and F. A. Fink.
Rev. Aquinas Knoff, Diocesan Editor.
Contributing Editors: Many of the Outstanding
Writers of the United States.

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Rome, Italy, January 16, 1924.
Dearly Beloved Son: Health and Apostolic
Benediction! The Holy Father, Pius XI, is
aware of the happy fruits, which your weekly
periodical, Our Sunday Visitor, has borne dur-
ing these many years, not only by explaining
the truth in a dignified manner, but also by
refuting error with rare judgment.

The common Father, in token of heavenly
gifts, and as a mark of special benevolence,
imparts with his whole heart, the Apostolic
Benediction both to yourself and to all those
who read or assist Our Sunday Visitor.

— P. CARD. GASPARRI

Merry Christmas

OUR SUNDAY VISITOR extends to all of its friends its very best and most sincere wish for a truly blessed and merry Christmas. We trust that the peace of Christ will enter into your hearts when you welcome Him into your inn by a most worthy reception of Holy Communion on this the anniversary of His coming into the world.

OUR GLORIOUS HERITAGE

Those who truly appreciate and subscribe to the things forcibly taught by the Feast which we solemnly celebrate tomorrow, cannot but be filled with sentiments of regret that the "good tidings" are unknown to two-thirds of the human race and unrealized by fully three-fourths of all mankind.

He, Who is King of Heaven, came into this world to set up a Kingdom Whose doors would open into the eternal Home. Hitherto there had been an impassable gulf between Heaven and earth, although every individual in this world is destined for life everlasting in the Kingdom of Heaven. The bonds of contact had been broken by the pair in Eden who, alone possessing human nature at that time, by their transgression made it impossible for their progeny to be possessed of the endowments of soul required for admission into the Heavenly Eden.

Life in Heaven is of a different order than life on earth, and souls who are to live in the supernatural order of Heaven must enjoy supernatural life in this world. But this supernatural life was not conferred on the soul of anyone from Adam to Christ, with the sole exception of her who was God's instrument for the virgin birth of Jesus.

Christ was therefore truly a Savior when He made it possible for the soul to recover possession of the supernatural life so that its glorious supernatural destiny might be realized. But, as we have intimated, entry into God's Kingdom of Heaven must normally be through membership in His Kingdom in this world, where Christ still lives and rules and reigns, and whence streams of grace to sustain the supernatural life flow uninterruptedly into every soul, which does not erect dams and barriers against the same.

Every Catholic should be

AROUND THE WORLD

Brief Selections From Instructive Catholic News

PRESIDENT ROOSEVELT ON CHURCH AND GOVERNMENT

President Roosevelt in his recent address before the Federal Council of Churches pointed out the place which religion holds in the modern world. Unlike many other leaders of the day, he holds that the churches are still the "greatest influence in this world of ours to overcome greed." He is also of the opinion that there has been a revival of interest in "the social teachings of Christianity," and of efforts to give them fresh application in this day. The great objective at present of both Church and State should be, he said, "a more abundant life."

As was pointed out by the editor of the New York Times, President Roosevelt did not confine his gaze to the needs of his own country. In his address the President laid down the principle that the Government should guarantee "to the churches—Gentile and Jew—the right to worship God in their own way." "Such freedom in the United States is already guaranteed by National and State Constitutions. Therefore, we may take the words of the President as a warning for other nations such as Russia, Mexico, Spain and Germany, which have been most active in the persecution of religion. The example of our President is in itself a silent rebuke to the leaders of those nations which are trying to outlaw God."

COMMUNISM "A TRAVESTY OF CATHOLICISM"

The Archbishop of St. Andrews and Edinburgh, in Scotland, recently gave an address on the evils of Communism, which he described as a blasphemous travesty on the Catholic Church.

Archbishop McDonald said the Holy Father feels deeply his responsibilities to his children, and His Holiness was not likely to utter again and again that clear call if he had not been convinced of the insistence and imminence of the danger. The Sovereign Pontiff pleads with his children to organize themselves in defense of the sorely-stricken world.

"It is the old struggle," continued the Archbishop, "between the devil, the world and the flesh, only it has assumed a new form. There is this very big difference between the present and other such heresies—never was one more complete in its detail nor more carefully timed to catch the hungry masses when they want something to fall back upon."

THE CAUSE OF THE TROUBLES OF SPAIN

Because the election of the new Cortes in Spain revealed a strong revulsion against radical parties and extreme policies, it was natural that the Socialists and the defeated politicians should be keenly disappointed and raise cries of fraud and ecclesiastical interference. But they did not resort to open violence. This was left to Spanish anarchists. Their party is more than a nickname, or term of political reproach, in Spain. It is an organization avowing itself to be anarchistic, with a known membership and perfectly understood plans of upsetting all Governments by intimidation, the burning of churches and other buildings and outright murder.—New York Times.

grateful on this feast for his membership in the most helpful of all organizations, and should resolve to be a faithful member of God's Kingdom here in order to attain unto bliss everlasting in the Kingdom whence He came.

A REMINDER

We would again remind those pastors who have not already done so that they must send to our office immediately their order for extra copies of our issue of December 31st, the issue which will be devoted to articles on church support and which is designed to supplement or, at least, simplify your end-of-the-year money talk.

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The Russian "godless movement" has had six new sound motion pictures prepared in different languages, according to press dispatches from Moscow. All of them are designed to present the Christian Christmas celebration as a superstitious performance, and are considered an important unit in the Soviet's plans for atheistic propaganda.

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Continued from Preceding Page

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Continued from preceding page

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Right or Wrong

Continued from Preceding Page

An even greater need than a list of recommended books is a list of recommended movies. The Catholic Alumnae Bulletin, The Queen's Work, and other Catholic Associations publish such lists, but Catholics as a rule seldom see them. The "white lists" appear too irregularly and are circulated in too much of a hit or miss fashion to do very much good. In order to obtain the best results, such a list should be published every week in ALL Catholic publications. This information could be readily distributed through the splendid Catholic news service of the National Catholic Welfare Council.

Along with the "white list" should be an accompanying "boycott" list. Movies objectionable to morality, boycotted by twenty million Catholics in an organized campaign sponsored by the Catholic press, would bring about a Hollywood reform that would be beneficial to American life.

Pope Pius XI, in a plea to the youth of the world, prominently copied by the secular press, urged young men and women to shun "degrading theatrical performances." But how is youth to know whether such and such a movie is a degrading theatrical performance unless informed by well advertised "white

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lists?" He can only go by hearsay, deceptive movie titles, or the criticism of some paid reviewer in the daily press. You can hardly blame youth in nine out of ten cases.

The failure rests on no particular pair of shoulders, rather on Catholics collectively. We have done a little, but we have not yet fully developed a system by which youth may be kept reliably informed from week to week of the character of theatrical productions and of his moral obligation in regard to them. There can never be a practical system until all Catholic publications cooperate in a common moral campaign.

The "movie code" recently signed by President Roosevelt will be another asset in favor of youth, if properly reinforced by Catholic opinion in regard to strict censorship provisions.

In Mexico, you read of new persecutions. A Catholic priest is thrown into jail for saying Mass in the open. The State of Queretaro enacts a new law further restricting the number of priests allowed to take part in spiritual functions from twenty-nine to seven, one for every thirty-three thousand inhabitants.

The cue to the situation might be found in the speech of a delegate to the National Convention of the Revolutionary Party, vociferously cheered by the other members of the Convention. "We should forget God and the clergy," shouted the delegate whose name was Perez. "God exists only in petrified souls. The Mexican revolution wants no God, and the Revolutionary party wants no God."

To prove that they were not "anti-Catholic but against all religion," the delegates adopted in their platform the substitution of "socialistic education" for "religious education" in the Mexican Constitution.

Mexico is misruled by a small clique, well organized. But Catholics are slowly learning in the school of bitter experience from the tactics of their enemies. In religion as well as in government of industry, it is impossible to succeed without organization.

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DEANERY MEETING OF HAMMOND DISTRICT TO BE HELD JAN. 2, 1934

The Hammond deanery of the Diocesan Council of Catholic Women will hold a meeting on January 2, 1934, at St. John the Baptist church, Whiting.

Luncheon will be served at 12:30. Mrs. Alvina Killigrew, president, of Hobart, Indiana, will be in charge. The officers of the deanery will be present at a board meeting preceding the luncheon. A representative and her secretary, who have been appointed by the pastor of each parish, which is affiliated with the Diocesan Council will be present. About eighty members are expected to attend.

The speakers on the program will include Father Conway, Gary, deanery advisor, and Father Kostik, Whiting. Mrs. James Cassidy, Gary, chairman of the Study Clubs, will outline her work. A report of the organization work will be given by Mrs. H. E. Carlson, East Chicago, who is the organization chairman in the Hammond deanery.

Mr. J. W. Eggeman, chairman of the Fort Wayne Diocesan Council, has been urged to attend.

ST. JOSEPH'S PARTY DRAWS LARGE CROWD

Two hundred attended the Christmas party on Sunday evening given by the young people of St. Joseph's church. The affair was held at the Atheneum where the guests all brought non-perishable foods instead of paying the usual money fee. The food collected will be distributed in baskets during the end of the week among needy people of the parish.

The guests played cards and enjoyed community singing around the festively decorated tree on which blue spot lights were turned.

A clever program was also presented including a song and dance by Bernadette Dulin, a violin solo by Florence Gindl, humorous reading by Emmett Breen, a vocal solo by Louis White, specialty song and dance by Billy McNamara and Caroline Louise Rae. Refreshments were served in conclusion.

NURSES TO PRESENT COMEDY JANUARY 17

St. Margaret's Hospital School of Nursing will present its annual play on January 17, 1934, at the Hammond High School auditorium. The well chosen cast is hard at work under the splendid direction of the Rev. J. M. Nickels.

The play is a farce-comedy in three acts entitled "Papa," the story of a family of grown youngsters inheriting the estate of their father, but not yet of age to be entitled to it, left under the guidance of an old maid aunt who is so soft-hearted that the children are gradually getting beyond her control.

The cast, hard at work under the direction of Father Nickels, includes: Clarence Mason, John L. Scherer, Edward McGarry, Emmett Breen, Clarence Stevenson, Carol Romine, Irene Miller, Alice Norton, Ann Bick, Jane Shill, Helen D'Errico, Joan Ferris and Sally Janke.

CATHOLIC CENTRAL'S CHRISTMAS CAROL ATTRACTS WIDE ATTENTION

Kate Douglas Wiggins' "The Bird's Christmas Carol," which will be offered Thursday evening, Dec. 21, at 8 p. m., promises to become one of the outstanding dramatic efforts in circles of the local school during the present scholastic term. In an easy yet brilliant fashion Mrs. Wiggins presents some interesting contrasts with regard to the effects of the spirit of Christmas. Mystery and fact are cleverly in-

terwoven, so that the presentation will hold the interest of any audience.

The Rev. Fr. Westerndorf, who is directing the performance, has spared no effort in producing a technique for stage effect which will be gorgeous and inspiring. Although the tone of the play is entirely in harmony with the spirit of the season of Advent an atmosphere seems to hover about the production which is distinctly indicative of the spirit of Yuletide.

Cast of characters is composed of the following names: Catherine Deasy as Angel. The Bird Family: Carol Bird, Miss Lucille Kolb; Mr. and Mrs. Bird, John Harubin and Miss Catherine Enright; Jack and Elfrid, relatives, Irene Schmal and Thomas Radigan; The Ruggles', their neighbors, Helen Calderone, Marion Klein, Wm. Lester, Nadyne Reynolds, Mary Agnes Schneider, Edward Prunko, Joseph Cvitkovich and Eddie Raglan.

Intermissions during the program of play will be filled in by renditions on the part of orchestra and glee club. Christmas airs and melodies will form the basis for their various offerings.

ANDREW LISCINSKY ELECTED TO SECOND CAPTAINCY

Under chairmanship of their athletic director, the Rev. Al J. Junk, members of the athletic squads of the Catholic Central High School, Hammond, formally elected the men who are to serve in important capacities on the teams of the school.

Mr. Martin Horvath, popular young man of the Junior class, has been honored by his election to that most enviable of positions in a high school, the captaincy on the football eleven for the year 1934. "Mardy", as he is called around the campus of the school, will be one of the veterans on the team. He has been playing a consistent game during the past two years at guard. Mr. Horvath promises to do yeoman's service at his new post, where he will enjoy the cooperation of his schoolmates.

Andrew Liscinsky Wins Distinct Honor

To Andrew Liscinsky, member of the present Senior group, goes the outstanding honor, of having been the first athlete in his school to be elected to a double captaincy on the athletic end of things. He has recently finished his work as captain of the football team, and now his companions have re-elected him to serve as their leader on the basketball floor. All of his friends, as well as the men who have played against him in past games, agree that Mr. Liscinsky well deserves the distinction that he has been given.

Mr. Liscinsky is a youngster in years for a Senior, his seventeenth birthday having just been passed last Sept. 23d. His home is Whiting, where he was born. His parents, Mr. and Mrs. George Liscinsky, reside at 1711 Atchinson Ave. Before coming to the local school the boy attended Whiting public schools for four years, and the Immaculate Conception School of the Rev. Fr. John Lach, for similar period.

At Catholic Central, Mr. Liscinsky has taken an active part in every division of school life—exclusive naturally of those pertaining to the young ladies. His favorite sport is football, although he is a hard player likewise in the hardwood game. He enjoys out-of-door sports of all kinds. His classwork—considering his athletic proclivities—is excellent. Mathematics forms his favorite branch of knowledge. This together with mechanical drawing seem to be his long suit in studies, since he intends following a course in architectural engineering.

Strange to say, despite his hard work in the rough sport of football, Mr. Liscinsky is an accomplished violinist. Beethoven and Mozart probably would smile at this stalwart young person, emulating them in their sacred art. However, Andy is there, according to the judgment of his musical director. And Fr. Grunenberg is a fine critic in these matters. The father of Andrew, is an organist at South

Chicago at Saint John's Slavish parish, which may explain the tendency of the boy along these lines. His father is regularly employed at the plant of the Standard Oil Co.

The new captain of the cage division, believes that followers of the school team, will be given a very interesting season of basketball.

CATHOLIC CENTRAL ALUMNI PLAN ROUNDELAY

Members of the Catholic Central Alumni in their regular meeting last night continued to show great enthusiasm in the promoting of various projects laid before the organization for consideration. Ed Eugene Knight and Edmund Hartman will continue as a committee together with school authorities for the selection of dramatic entertainment during the winter months. Emmet Breen, Norbert Liesenfeld and Wm. O'Donnell form an executive committee for the production of plays by the Alumni group.

A special committee in the persons of Eugene Fenstermaker, John Kelley, Miss Pauline Long and Charles Nelson was appointed by Pres. Theod. Loehrke to make investigation regarding the possibility of extending social membership to such pupils of the school, who for valid reasons found it impossible to complete their course at C. C. H. S. Many requests of this kind have arisen in recent months for the privilege of participation in the activities of the organization.

Two other lists of names were drafted for duty, one comprising the persons of Aug. Polito, John Meehan and Robert Boyle, who will assist the executive committee in the division of dramatics, the other including the names of Paul Scherer, August Polito, Leona Welsand, who will be in charge of a special Christmas Roundelay for Alumni and their personal friends. Finished plans for this venture will be published in the near future.

Honorary membership has been extended by the group to the three priests, occupying professorships in the school, the Rev. Frs. Richard Grunenberg, Al J. Junk and Frederick Westendorf.

Misses Helen Weis and Mary Sobek, together with George Bogner, served a delectable luncheon after the business meeting.

EMMET BREEN, POPULAR YOUNG MAN, HONORED

Mr. Emmet Breen, former student of Catholic Central high school, Hammond, has been offered the directorship of dramatics in the Alumni association of the school. In accepting the offer Mr. Breen will become successor to Joseph Martin, who during eight years has been directing this work.

Owing to a change of his business affiliations, Mr. Martin has announced his intention of taking up residence in Chicago. This would make it very impractical for him to reach Hammond pursuant of directing plays at the local school. While regretting the step, Mr. Martin feels that he may derive benefit for himself, as well as possibly even for the school.

Mr. Breen has established enviable records for himself while in attendance at the local institution. Since his graduation in 1929 he has appeared personally in a number of plays, and has even gained some publicity as director in the circle of young people at Saint Victor's in Calumet City. Theatrical skill and congeniality recommend Mr. Breen for the new post which he hopes to manage with much success.

CALUMET REGION

East Chicago.—R. E. Esser, leader of the local chapter of the National Council of Catholic Men, is the new president of St. Patrick's men's club. Other officers are: Joseph McQuam, first vice-president; John Kelly, second vice-president; Byrne O'Malley, secretary; Thomas Tobin, treasurer; and the following directors, Richard Walsh, Benjamin Maginsky, Frank Dixon, Leonard Tree and John McQuam.

East Chicago.—An elaborate Christmas rally is to be held in Memorial hall Tuesday evening by St. Stanislaus' parish.

A banquet, musical program, community singing, and dancing are on the schedule. The Rev. L. Bozyk, former member of the parish now at North Judson, Ind., is to be master-of-ceremonies, and the Rev. Julian Skrzypinski, pastor, is to deliver the principal address at the banquet. The Rev. Edward Wroblewski is in charge of arrangements.

The hall will be decorated in seasonal trimmings with a large Christmas tree as the center of attraction.

Community singing of Christmas carols, instrumental and vocal solos, quartets and recitations are on the entertainment program.

East Chicago.—Santa Claus paid his annual visit to the Carmelite orphanage here Friday evening. Sponsored as usual by Col. W. J. Riley, noted philanthropist, he handed out gifts to shining bright-faced little girls who afterwards listened raptly to the special program of entertainment.

All the children were looking their best, thanks to a visit by members of the Master Barbers' Association of East Chicago previous to Santa's arrival.

Hammond.—Hundreds of needy persons were given Christmas baskets this week by members of St. Joseph's parish here. Baskets were filled with non-perishable food collected as admission to the annual Christmas party held in the Atheneum last Sunday.

Cards, community singing, and a delightful program were enjoyed by more than 200 present. On the program were Bernadette Dulin, Florence Gindl, Emmett Breen, Louis White, Billy McNamara and Caroline Louise Rae.

Film Traces Catholic Church History From Dawn of Christianity

New York.—By means of the moving picture, the history of the Catholic Church, from the dawn of Christianity to the present day, has just been presented for New York audiences at the Warner Brothers' Theatre.

Entitled "Through the Centuries," the picture, a composite of cinematic creative work, news pictures, and motion photography of nature, was supervised by Mrs. Rita C. McGoldrick, noted Catholic laywoman. The scenario of the first part of the picture—the early history of the Church as portrayed in the New Testament—was written by the Rev. Francis X. Talbot, S.J., literary editor of America. Scenes of the Vatican, the Holy Father, religious ceremonies in Rome and battle scenes of the World War are excerpts of news pictures, while other views of nature—wild life and scenery—in many sections of the world are actual photographs collected from various sources.

The dominant theme of the picture is the leading role taken by Catholic missionaries in Christianity's work of civilizing the world. The pictures of nature in her pristine state are designed to show the condition of various parts of the world before the arrival of the missionaries and the difficulties encountered by the "soldiers of Christ" in their onslaughts on paganism and ignorance. Views of missions and mission work from Alaska to Africa, show by contrast the effect of the missionaries' work.

Pedro de Cordoba, the well known actor, as narrator, lends his voice to represent the words of Christ in the early stages of the pictures, while in the end he speaks for Pope Pius XI.

The showing of the film takes an hour and a quarter.

The film has attracted wide attention in this city. On the night of its premiere the dazzling lights of Broadway were dimmed for one minute as a salute to the new film.

Says Catholic Revival Strongest In Atheist, Protestant Countries

St. Louis.—Francis J. Sheed, English author, lecturer and publisher, spoke at Webster College twice recently.

"Catholic action must be rooted in the mind as indeed any action must be," he said, "if it is to be of any value. Any kind of activity not rooted in the mind and directed by the mind is like the St. Vitus Dance—plenty of action but nothing coming from it," the speaker asserted.

"The tendency to regard Catholicism as something people cling to because of faith and not because of reason is quite as out of fashion in Europe as is crinoline," Mr. Sheed said in his first talk.

He explained that for centuries the living thing in Catholicism, the teaching of dogma, was not given free play due to a state of siege mentality on the part of the Church. The Church has more enemies and more powerful ones than she ever had, he said, but it is no longer the effect of a siege. It is the powers of the world questioning the existence of a church at all and attacking her as the enemy to all their particular plans, he believed. "The Church is fighting in the open and with that has come freedom and instead of spending all her time on proofs of herself and her doctrine she is now teaching her doctrines, which have a life-giving quality proofs could never have," he said.

The speaker told his audience that the Catholic ritual is strongest in the Protestant or atheistic countries. He called attention to the extraordinary part played in it by the laity. The one exception to converts and the work being done by the laity, he said, is in Germany, where the leading part is played by clergy. Mr. Sheed said through the whole movement there is an extraordinary revival of devotion, of actual religious practice.

In his second talk at Webster College, Mr. Sheed gave some interesting sidelights on "Bernard Shaw," gained from personal acquaintance.

NOTED EPISCOPAL BISHOP BECOMES CATHOLIC CONVERT

(Continued from Page One)
Church of Our Lady of Lourdes. Following the ceremony, Dr. Bothe assisted at Mass celebrated by the Rev. George Casey, pastor of St. Stephen's Church at Stevens Point, Wis., where Dr. Bothe formerly was pastor of the Episcopal Church of the Intercession. At the Mass, the former Episcopal clergyman received his First Holy Communion. The Rev. Joseph L. McCann, pastor of St. Joseph's Church, Bronxville, N. Y., where Dr. Bothe recently was in charge of Christ Church, attended.

Dr. Bothe was once connected with St. Paul's Episcopal Church, Brooklyn, and went from there to the Episcopal Church of St. Mary the Virgin. He then went to Stevens Point, Wis., and later to Bronxville.

"CATHOLIC HOUR" TOPICS OF DR. FULTON J. SHEEN

Continued from page 1
Dr. Sheen's addresses will trace the life of Christ from the Nativity to the Resurrection. His topics for Christmas and New Year's Eves, respectively, are: "The Infinity of Littleness," and "Shepherds and Wise Men."

The subjects of the other addresses are as follows:

January 7, "The Artisan of Nazareth"; January 14, "The War With Temptation"; January 21, "The Way, the Truth, and the Life"; January 28, "God's Bridge Builder"; February 4, "The Light of the World"; February 11, "The King of Hearts"; February 18, "Divine Intimacies"; February 25, "The Depths of Simplicity"; March 4, "The Crosses of Hate and Love"; March 11, "Gamblers on Calvary"; March 18, "The Cross and the Crucifix"; March 25, "The Queen of Seven Sorrows"; April 1, "The Eternal Galilean."

FORT WAYNE DISTRICT NEWS

ROSALIE HOFFLER.
ATTY. HENRY HASLEY
WILL WED DEC. 30TH

Announcement is made of the approaching marriage of Miss Rosalie Hoeffler, daughter of Dr. and Mrs. C. Louis Hoeffler, of Everett, Wash., and Henry Hasley, prominent Fort Wayne lawyer, a partner in the Morris, Newkirk and Hasley law firm. The wedding, which is of interest to the many friends of the young couple, will take place at 10 a. m. Saturday, Dec. 30, in the historic log chapel at the University of Notre Dame. The Rev. Charles Miltner, C.S.C., Ph.D., dean of the College of Arts and Letters will officiate at the ceremony and celebrate the Nuptial Mass.

The bride-elect will have as her bridesmaid, a classmate from St. Mary's College, Notre Dame. Mr. Hasley will be attended by his brother Louis Hasley, an instructor in English in the College of Arts and Letters, at Notre Dame. The couple will make their home in Fort Wayne, residing at the Washington apartments.

Miss Hoeffler, a graduate of St. Mary's College and a prominently active member of its alumnae association, is a graduate dietician. One year was spent at the Michael Reese hospital, Chicago, and nearly two years in hotels in Wenatchee and Seattle, Wash.

Attorney Hasley, a graduate of the College of Law, University of Notre Dame, received an A. B. degree in 1928 and LL. B., in 1929. He was secretary to Father Miltner, C.S.C., Ph. D., at the university for five years. July 1, 1929, Mr. Hasley, a native of Indiana, came to Fort Wayne at the instance of the late Attorney William P. Breen LL.D., as a junior member of his law firm. After the demise of Mr. Breen and reorganization of the firm he became a partner. Mr. Hasley is a member of the Notre Dame Alumni association and served two terms as grand knight of Fort Wayne council, Knights of Columbus. Until recently he made his home at the Catholic Community center. First publication of the banns was made Sunday morning at the high Mass at the Cathedral of the Immaculate Conception of which Mr. Hasley is a well-known member.

The bride-elect visited in Fort Wayne early in the summer and later Mr. Hasley combined an auto and aeroplane trip visiting at her home in Everett, Wash.

CATHOLIC LITERATURE CLUB HAS CHRISTMAS PROGRAM

Miss Elizabeth Harkenrider of 1114 Cedar Street was hostess for the Christmas meeting of the Catholic Literature club Saturday night at her home. Miss Grace Schnellner, president, presided. A report of the organization's Christmas charity was given by Mrs. Sol A. Wood and announcements were made by Miss Cleopha Bueter, program chairman.

A paper on "Father Jacques Marquette, S.J.," and "Mother Theodore Guerin, Founder of the Sisters of Providence in America," was read by Mrs. Thos. J. O'Dowd and Mrs. Martin Greven respectively. A general discussion followed. Following the reading of the papers, Christmas carols were sung by the members, accompanied at the piano by Miss Loretto King. Copies of letters sent by members to the Film Producers against immoral pictures were read.

Beautiful yule appointments prevailed during the serving of refreshments later in the evening. The two course luncheon was served in the dining room where the table, laid in lace and green glassware, was lighted with red tapers wreathed in arbor vital and mistletoe. Mrs. Chas. D. Nolan will entertain the club on January

6, at her home in Masterson ave. Mrs. Harry F. Kennerk will at this time read a paper on "St. Francis de Sales."

PROGRAM IN ST. JOHN'S PARISH PLANNED FRIDAY

One hundred eighty boys and girls of St. John the Baptist school, Fort Wayne, conducted by the Sisters of Providence, will give an attractive program under direction of Sister M. Gregoria, superior, at the Christmas party, Friday afternoon, December 22. The party in the community room at 1:30 p. m. is under auspices of the Rosary society. Mrs. Paul J. Zirkel, chairman; Mrs. William McGary, vice chairman; Mrs. Dale Urbine and Mrs. Lee Hindman, officers, will be assisted by the following hostesses: Mrs. George Cassidy, Mrs. Harry Creff, Mrs. Joseph Magers, Mrs. Omer Mettler, Mrs. Alfred Snyder, Mrs. Donald Hile, Mrs. Joseph Connell, Mrs. Robert Boltz, Mrs. George Barrett, Mrs. Orville Louthan, Mrs. Emmet Bobay, Mrs. Mary Bohner, Mrs. Frank Mills, Mrs. Oscar Alter, Mrs. Leo Stump, Mrs. Henry Krabach, Mrs. Aubrey Hire, Mrs. Joseph Bauman, Mrs. Kenneth Betts, Mrs. Lawrence Tholen, Mrs. Wallace Wiltshire, Mrs. Edward Kahoe, Mrs. Joseph Adang, Mrs. Gerald Steckbeck, Mrs. Ralph Miller, Mrs. Clem Hartman, Mrs. Albert Younghaus, Mrs. Albert Schaffhauser, Mrs. Carl Widman, Mrs. F. A. Arnold, Mrs. Paul Meyers.

Santa Claus will honor the occasion, attending the children's program and later distributing gifts. An illuminated tree will be supplied for the festive occasion. Each child will receive a stocking filled with gifts.

The gift exchange of the pupils took place Friday morning in the respective class rooms, each student presenting a gift to another whose name had been selected.

The Rev. S. Joachim Ryder, pastor, will greet the children at their afternoon party.

SCORE TO ENTER TRAINING JANUARY 9TH, NURSES' HOME

Approximately a score of young women will be admitted to St. Joseph's Nurses' Training school, Fort Wayne, at the opening of the second term, January 9. Fifteen have already completed their examinations. An annual physical examination of all students and nurses at St. Joseph's hospital is being made by the staff doctors. A Christmas party and gift exchange for the nurses of St. Joseph's hospital is announced for 8 p. m. Friday, December 22, at the nurses' home. Sister M. Confrima, superintendent and Miss Myrtle Harber, are in general charge of arrangements.

Poor Handmaids of Christ and lay nurses will enjoy the festive affair. Miss Margaret Herne, chairman of the musical program, will be assisted by Miss Cora McAdams and Miss Iris Venderley. Santa Claus will honor the affair distributing gifts and an illuminated Christmas tree will be a feature.

The program will include games, community singing of Christmas carols, vocal solos and instrumental numbers. An inviting lunch will also be served.

STAFF ELECTED IN SODALITY AT SAINT PATRICK'S

Approximately one hundred members attending, the breakfast-meeting and biennial election of officers in the Blessed Virgin sodality of St. Patrick's church, Ft. Wayne, was held Sunday morning in St. Patrick's lyceum. The assembly was conducted after the 8 o'clock Mass at which the sodalists receive holy Communion.

The Rt. Rev. Msgr. Joseph F. Delaney, spiritual director of the sodality featured the meeting with an address on the National Council of Catholic Women. Miss Alice O'Reilly, retiring president, con-

ducted the meeting at which an entire new staff of officers was elected.

Miss Anna Danehy is the newly-elected president; Miss Marguerite Strube, vice president; Miss Catherine McGill, secretary; Miss Hilda Huth, treasurer; Miss Marjorie Kelleher, sacristan. More than a score of new members admitted to the ranks of the sodality on the Feast of the Immaculate Conception, December 8, took part on Sunday in the sodality's final meeting of the year.

K. C. MEMORIAL CHALICE FOR LATE CHIEF LAUGHLIN

Anthony Wayne general assembly fourth degree Knights of Columbus, at its December meeting held Wednesday evening in the K. of C. council chamber, Catholic Community center, adopted a resolution on the death of the Police Chief Michael W. Laughlin. Approval was also given of the purchase of the memorial gift, a chalice, on which the late chief's name is inscribed and which, at the instance of the widow, will be sent the Catholic Church Extension society, Chicago. It will in turn be presented some needy home mission.

The "chalice" memorial gift plan was adopted by the Fourth degree K. of C.'s several years ago, both home and foreign missions receiving them. More recently the gift has been confined to the home missions and several have been distributed through the Most Rev. John F. Noll, D.D., Bishop of Ft. Wayne. At each Mass at which the chalice is used, it is a memorial to the deceased member in whose name it was given. Jacob W. Kohel, faithful navigator, conducted the meeting.

Preliminary plans were made for a joint social function for the Fourth Degree Knights of Columbus and ladies to be held about the middle of January in the council chamber. The entertainment committee includes: John Kessen, faithful captain; Adolph Keller and Daniel Falvy, faithful patrons. Cards will be enjoyed, prizes awarded and refreshments served.

LITTLE FLOWER UNIT PARTY IS POPULAR AFFAIR

Little Flower social service unit of the Daughters of Isabella, Ft. Wayne, held a Christmas party and gift exchange at 8 p. m. Wednesday in Precious Blood school auditorium, Fort Wayne. A Christmas tree was provided, Santa Claus distributing the gifts. Bridge and pinochle were played, high score prizes awarded and refreshments served.

Mrs. G. W. Libbing, chairman of Little Flower unit, presided at the closing business meeting of the year, immediately preceding the party. Mrs. A. L. Chapman, chairman of festivities was assisted by Mrs. John Charles, Mrs. Teresa Degitz, Mrs. A. E. Boyd, Mrs. Timothy Corbett and Mrs. Louise Crosby.

ALUMNAE PARTY AT ST. JOSEPH'S NURSES' HOME

St. Joseph's Hospital Nurses' Alumnae association, Fort Wayne, entertained its membership at a delightful Christmas party held at 8 p. m. Thursday in the nurses' home. A mammoth illuminated tree enhanced the attractiveness of the decorations. Gifts were piled about the tree and following

the social features were distributed by Santa Claus.

Bridge furnished entertainment, dancing was enjoyed and refreshments served. Gifts were exchanged by the nurses and presents furnished the Poor Handmaids of Christ attending.

Miss Pauline Benn, chairman of the social committee on arrangements was assisted by Miss Doris Hart, Miss Hasel Dunten, Miss Katherine Buchheit, Miss Louise Ringlein, Miss Myrtle Harber and Miss Dorothy Harber. A large number of guests were in attendance. Since Christmas baskets were prepared by the nurses for the needy, each of the members attending furnished a quarter at the party. From the amount contributed purchases of supplies were made.

ROANOKE

CHRISTMAS PROGRAM AT ST. JOSEPH'S, ROANOKE

As announced by the pastor of St. Joseph's church, Roanoke, Ind., Masses on Christmas Day, will be celebrated at 12 o'clock midnight, 9:00 and 9:30. A musical program will be presented by the organist and choir beginning at 11:30 p. m., preceding the Midnight Mass. The choir is under the direction of Miss Hildegard Becker, organist, of Huntington, Ind. Violinists are Frances McCune and Robert Sephel. The choir includes John Hatfield, Andrew Kintz, Leo Landrigan, Thomas O'Neil and Mr. and Mrs. Paul Hatfield.

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GREETINGS

CHRISTMAS

1933

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that this Christmas Tide and the New Year will bring every member and friend of the Fort Wayne Diocese "A Full Measure of Success and Happiness" is the sincere wish of the

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CORRESPONDENCE AND BOOK NOTES

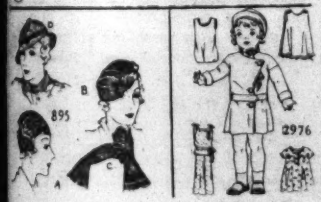
Continued from preceding page

The prayer not said unless we do. And did Thy Mother at the night Kiss Thee, and fold the clothes in right? And didst Thou feel quite good in bed, Kissed, and sweet, and Thy prayers said? Thou canst not have forgotten all That it feels like to be small: And Thou know'st I cannot pray To Thee in my father's way— When Thou was so little, say, Couldst Thou talk Thy Father's way?

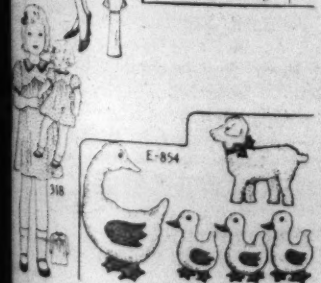
So, a little Child, come down And Hear a child's tongue like Thy own; Take me by the hand and walk, And listen to my baby-talk. To Thy Father show my prayer (He will look, Thou art so fair), And say: "O Father, I, Thy Son, Bring the prayer of a little one." And He will smile, that children's tongue Has not changed since Thou wast young!

—Francis Thompson.

On first thought it might occur this charming child fantasy should



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appear on another page, i. e., that for the children. But we have quite deliberately incorporated it in our section as being particularly appropriate for us older ones that we may grasp the spirit of Christmas, and be childlike in our appreciations of the Feast. Too, it will capture the eyes of the mothers and be read by them to their children.

Francis Thompson was a great poet, and his early death in 1907, at the age of 48, stilled a singer whose notes were truly spiritual in tone. His "The Hound of Heaven" is a masterpiece depicting the capture of the soul by God's grace. We gather therefrom: "All things betray thee, who betrayest Me" . . . "Naught shelters thee, who wilt not shelter Me" . . . "Lo! naught contents thee, who contents not Me" . . . "Ah, fondest, blindest, weakest, I am He Whom thou seekest! Thou drawest love from thee, who dravest Me." If you have not read the whole of "The Hound of Heaven" an inspiration is in store for you.

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Family Night Programs

MASTER OF MEN, Columbia, GOOD.—When a young steel worker is ruined in Wall Street, he finds that real happiness returns with less luxury. (Stars: Jack Holt, Fay Wray.)

MIDSHIPMAN JACK, RKO-Radio, VERY GOOD.—A romantic story of Uncle Sam's Naval Academy, Christy Cabanne and F. McGrew Willis wrote the story which was actually produced at Annapolis. (Stars: Bruce Cabot, Betty Furness.)

RIDER OF JUSTICE, Universal, VERY GOOD.—Avenge the murder of his uncle gives Ken Maynard another opportunity to boast riding showmanship with the aid of "Tarzan."

For Mature Audiences

FOG, Columbia, VERY GOOD.—Passengers on a huge ocean liner, unusual personalities, manage to find themselves beset by baffling murder after baffling murder. (Stars: Mary Brian, Donald Cook, Reginald Denny.)

THE WORLD CHANGES, First National, EXCELLENT.—The saga of a family, which has as its main character, a young man who struggles to gain wealth and renown, only to find in his old age that these things have brought nothing but tragedy into his home. Paul Muni splendid. (Stars: Paul Muni, Aline MacMahon, Mary Astor.)

Between Two Covers

Any book reviewed by us or mentioned in our columns can be purchased through our "Woman's Interests" Department. Add ten per cent of price for postage.

ST. THERESE RETURNS, by Rev. Albert H. Dolan, O. Carm. The Carmelite Press, Chicago. 50c (paper), \$1.00 (cloth).

Father Dolan, Founder and Eastern Director of the Society of the Little Flower, issued last spring his Modern Messenger of Purity, which has enjoyed a wide circulation. He has a direct style and a spiritually stimulating presentation which makes a new book by him most welcome.

ST. THERESE RETURNS is this new book; i. e., it is a second edition, revised. In the author's own words, the book consists of "A Defense of Fundamental Catholic Teachings Most Frequently Attacked."

We believe our readers will find much comfort in Chapter VII of this book, which treats of the Blessed Sacrament. Not long ago Father Dolan wrote us that he noticed so many women were lonely, and he suggested if they were to seek solace in the Holy Eucharist their sorrows would be softened, in which thought we fully concur. Valuable suggestions are offered for the finding of peace at the foot of the Altar in **ST. THERESE RETURNS**. We are therefore happy to bring to your attention the latest contribution of this priest-writer, whose life is being devoted to the missions and to the particular fostering of devotion to the "Little Flower"—Therese of the Child Jesus.

Bureau of Information

I am sending you a clipping from the "Washington (D. C.) Post," in which a certain writer refers to the "Apocrypha" of the Bible; there is also a reference to the "Authorized Version." Please explain what is meant by these terms.

"Apocrypha" is the term used to describe a group of books and fragments excluded from Protestant versions of the Bible since 1826, in which year the British and American Bible Societies decided to send no more versions of their Bibles containing these books to foreign lands. With this decision many European Protestants violently disagreed; the "Apocrypha" remains in the pulpit Bibles used by the Protestant-Episcopal Church, and selections therefrom are read on some occasions.

The books and fragments excluded (to follow the Protestant nomenclature) were: I Esdras; II Esdras; Tobit; Judith; The Rest of the Chapters of Esther; The Wisdom of Solomon; Ecclesiasticus; Baruch; The Song of the Three Holy Children; The History of Susanna; The History of the Destruction of Bel and the Dragon; The Prayer of Manasses; I Maccabees and II Maccabees.

In the 6th of the 39 Articles of the Church of England, however, "I Esdras" above is called III Esdras—hence "II Esdras" above would be IV Esdras in the older nomenclature.

By "Authorized Version" is meant the translation completed, in 1617, by scholars of the Protestant-Episcopal Church (of England), at the command of the English King, James I. That this version of the Bible is not fit for Catholics to read, nor indeed intended to be read by them, is seen from the dedicatory preface (at the head of all the Bibles of this version to the present day), in which the hope is expressed that the work will give "such a blow unto that man of sin, as will not be healed." It is expected that "Popish Persons, at home or abroad" will not accept the translation. Indeed, how could they, in view of several mistranslations—the most notorious of these being found in I Peter ii, 13, where "the king" is represented as "supreme," instead of "excelling," the intention being to bolster the Anglican dogma of royal supremacy in the Church? Nor was the translation called the "Authorized Version" intended for Non-conformist Protestants. In the same dedicatory preface they are referred to as "self-conceited Brethren, who run their own ways;" and the Non-conformists disagreed with the retention of the words "Bishop" and "Church" in the Bible, preferring to translate "overseer" and "assembly"—thus getting rid of both.

Is not the Catholic Bible an "Authorized Version"?

The only edition of the Bible authorized by the Catholic Church is the Vulgate (Latin) Bible of St. Jerome. However, the Douay Catholic Bible, which is an English translation of St. Jerome's Bible completed in 1611, with the notes of Dr. Challoner, has been approved and authorized by the Catholic Bishops of English-speaking countries and is reliable. This (Douay) English translation is what you call "the Catholic Bible."

Why does not the Catholic Bible contain the "Apocrypha"?

The Catholic Bible does contain the deuterocanonical books; but these are not exactly the same as the books of the Protestant "Apocrypha." Thus, you will not find III and IV Esdras in your Catholic Bible: these (corresponding to "I Esdras" and "II Esdras" in the Protestant "Apocrypha") are regarded as apocryphal also by the Catholic Church, although they are found in an Appendix of the Vulgate Bible.

Do not make the mistake of thinking that I Esdras and II Esdras in the Catholic Bible are the same as the Protestant apocryphal books of the same names. I and II Esdras in the Catholic Bible correspond to the books of Ezra and Nehemiah in the Protestant Bible; and these are regarded, by Catholics and Protestants alike, as books of the first Canon.

Tobit, in the Protestant "Apocrypha," corresponds to Tobias in the Catholic Bible, although the English translators (in the case of Tobit) have followed a very inferior edition of Tobias; Judith corresponds to Judith; The Wisdom of Solomon to Wisdom; Ecclesiasticus to Ecclesiasticus; Baruch to Baruch; I Maccabees to I Machabees; and II Maccabees to II Machabees.

The Rest of the Chapters of Esther, of the Protestant "Apocrypha," will be found incorporated in the book of Esther in the Catholic Bible: this fragment corresponds to ch. x., 4-ch. xvi., 24, of the book of Esther.

The Song of the Three Holy Children will be found at Daniel iii., 24-90 in the Catholic Bible; The History of Susanna at Daniel xiii., 1-64 in the Catholic Bible; and The History of the Destruction of Bel and the Dragon at Daniel xiii., 65-xiv., 41 in the Catholic Bible.

The Prayer of Manasses is also regarded as apocryphal by the Catholic Church, but it is found (as also III and IV Esdras) in the Appendix of the Vulgate Bible.

What books and fragments of books, found in the Catholic Bible, are missing in Protestant versions of the Bible?

Tobias; Judith; Esther x., 4-xvi., 24; Wisdom; Ecclesiasticus; Baruch; Daniel iii., 24-90; Daniel xiii., 1-xiv., 41 (which the Protestant "Apocrypha" divides into two books); I Machabees; and II Machabees. This group of books and fragments makes up the Old Testament deuterocanon.

Thus, it follows that the so-called "Authorized Version" of the Protestant Bible is a mutilated version of the Holy Scriptures; and, although, it is the version in almost universal use in English-speaking countries, it cannot be the Word of God. There would be just as much sense in rejecting as "apocryphal" the deuterocanonical books of the New Testament as the deuterocanonical books of the Old Testament.

What are the deuterocanonical books of the New Testament?

They are: Hebrews; James; II Peter; II John; III John; Jude; and the Apocalypse.

This group of books was generally, although not universally, received by the Church as inspired during the first two or three centuries of her history. The mentioned books did not come into favor with Christians generally until much later than the other books of the New Testament, yet they are acceptable to Protestants as well as Catholics and are found in all Protestant Bibles. Why not also, therefore, the deuterocanonical books of the Old Testament?

Why have the Protestants rejected the deuterocanonical books and fragments of the Old Testament?

Because some of them taught too plainly the efficacy of prayers for the dead and the invocation of saints to please Martin Luther. He first began the campaign against these books, and the tradition of his prejudice against them has been blindly followed by succeeding generations of Protestants. The words of Our Lord (in St. Matt. xv., 6, 9) would seem to apply in this case: "You have made void the commandment of God for your tradition . . . teaching doctrines and commandments of men." But Luther also rejected the Epistle of James, and he "vehemently suspected" the inspiration of other books of the New Testament.

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CATHOLIC WOMAN'S INTERESTS

BY MARY E. MCGILL



The Eternal Youth of Christ

Tomorrow we visit the crib. We will bend low in adoration. Our hearts will thrill with love for the beautiful Babe—the Little Infant Jesus. He has come again—just as helpless—fully as beautiful—equally as tender and sweet—the same Divine Christ Child, with His youth springing from eternity, always vital, entrancing, and irresistible.

Through Him—Jesus, our Little King—we offer you our Christmas wishes and our affectionate interest and our poor prayers.

May the Divine Babe of Bethlehem bring joy to your hearts. May He give you courage and sustain you through all the trials of our present times. Ah! I pray that you may love Him so much that you will forget your sorrows, your heartaches, your terrible anxieties, and play with Him—just a sweet Baby—Jesus. Let His little fingers warm your numbness, penetrate your darkness, and lead you to the light. For Christmas day, at least, be Christlike—full of hope, of love, and of vibrant faith—bubbling with neighborliness—feeling for the sick, the lonely, and the sinner. And rejoicing gayly with little children. Do not dampen their childish enthusiasm, nor dull the brightness of their eyes, nor still the prattling of innocent tongues.

The eternal youth of Christ fills the earth. The star is pointing the way. Over the hill is the crib which tomorrow will hold the Savior of the world. Come, let's go over the hill, down to the crib. If we are in sin, let's wash our souls in His sacrament of mercy. And then let us all receive Jesus into our hearts. This is Christmas—the welcoming of Jesus into our souls.

Peace! Love! Happiness!

Today we celebrate the Feasts of Saints Thrasilla and Emiliana. Strange names these! Whoever heard of these holy virgins, who lived in their father's house in the same manner as if they were in a cloister? By word and example they encouraged each other to a higher spiritual life. The reflection for the day suggests if we may not attain the austerities of the Saints, we might at least imitate the guard they kept over their tongue.

So we wish for each of us a greater control of that member of which it is written that he who knows how to control it will be a perfect man. Now, all women are accustomed to the habits of men in making fun of the loquacity of our kind. We have no argument to offer as to this aspersion. Of course we all know that many men run women a close second in the word-race! But to prove this statement might take too much space; furthermore, we would encounter the suspicion of being unable to refrain from enlarged speech.

Saints Thrasilla and Emiliana were aunts of St. Gregory the Great. St. Felix, Pope, was also their uncle. Thrasilla had a vision of St. Felix. He showed her a seat prepared for her in Heaven and said: "Come: I will receive you into this habitation of light." The next day she fell ill with fever. Dying she cried aloud to those surrounding her bedside: "Depart! make room! Jesus is coming!" A few days later she appeared to St. Emiliana and invited her to celebrate the Epiphany in Heaven. So her sister died on the 8th of January.

There is nothing suggestive of Christmas in the study of Saints Thrasilla and Emiliana, whose feasts occur on the eve of the Birthday of the Infant Jesus, excepting, perhaps, the dying message of Thrasilla: "Depart! make room! Jesus is coming!"

And tomorrow we commemorate His birth. We have from Him the promise of peace, the bestowal of love, the pledge of happiness.

Jesus is coming.

"Youth Must Give us Inspiration"

The Catholic Times (London) gives a stimulating account of the meeting of the Junior League of the Catholic Women's League, which was held in the Convent of the Faithful Companions of Jesus, Clarendon Square, London, at which Most Reverend Dr. Myers, Bishop of Lamus, presided.

The Bishop, in his presidential address, said Catholics rejoiced that girls in convents throughout England realized they were all-important to the Church of Christ and that the Church looked to them for help and victory.

It was emphasized by the Bishop that:

"It had been their privilege to receive the gift of Faith, and they had no business to keep that gift to themselves. . . In so far as anyone dimmed that gift of the Faith they increased the darkness round them."

The fact that stressed that "the junior members of the Catholic Women's League today were fitting themselves for work in the future when they would become instruments of God in His time and would serve Him in His way."

His Lordship pointed out

"... a prevalent danger today to Catholics was that of getting absorbed in external action. The antidote to that was to spiritualize their work in conformity with the principles of the Church."

A thought suggested by Mlle. Christine De Hemptinne (President of the Youth Section of the International Union of Catholic Women's Leagues) presents our own problem in America. She said: "In traditional Catholic countries the tendency sometimes was to grow sleepy, but in a Protestant country like England they had to fight."

In passing, we might comment, if England has to fight, what of the Catholics in America? Is it not important that we impress Catholic standards and Catholic ideals on public thought by Catholic Action? Should we not, for instance, bring the Movies to decent presentations through withdrawal of our patronage so long as they continue to offend? Is it not right that we should discountenance immoralities and steadfastly refuse to fall in line with pagan practices and vain conceits? Have not Catholics as a body something to give Americans in the way of a Faith lived, a Hope expressed, a Love shared—those three glorious theological virtues!

"Peace and good will to all men!" Is not this season, and tomorrow, Christmas day, the right time to begin truly to love our neighbor who has not the gift of Faith, and having come to love Him for Christ, shall we not in our own little way—each according to his talents—become eager lay apostles, under our respective bishops and pastors, bringing the light to all of these whom Christ came to save?

There is a peculiar charm to youth. We look to their unblemished enthusiasms, their innocent hearts, and their fresh virtues to inspire us.

The Bishop of the Blessed Sacrament

On the evening of the Feast of the Immaculate Conception a most beautiful soul went joyously to God, happy and unafraid. This holy one was none other than the Most Reverend Joseph Chartrand, Bishop of Indianapolis, who was known internationally in Catholic circles as "The Bishop of the Blessed Sacrament."

Bishop Chartrand's love for the Holy Eucharist was a flaming devotion that spread to far quarters, while it warmed the people of his own diocese to a greater devotion for the Blessed Sacrament and led many to a daily reception of Holy Communion.

As a young priest his extraordinary fervor was evidenced; and as the years ripened his life into a deeper spirituality, he simply

lived to adore and to love God, each day departing further from the things of earth and sinking his soul deeper in the Chalice of Infinite Love at his morning Mass, which he was accustomed to read at five o'clock.

Being an apostle of the Holy Eucharist he naturally became a slave to the confessional, which prepares the sinner through the Sacrament of Penance for the Holy Table. After his daily Mass he was accustomed to repair to the confessional, and there he heard each day, for several hours, the confessions of the young and the old, the innocent-living and the sin-stained. A conqueror himself, he had a compassion Christ-like for the sinner. Strong, he sustained the weak. Until recent years he was endowed with a wonderful physique and an exceptionally noble countenance. Kinky, he possessed great tenderness for the poor and the unloved. Brilliant in intellect, with a luminous theological mind and the penetrativeness of the exceedingly pure of heart, he carried a marked meekness and humility of spirit.

God's anointed are human beings. They have the constant pulling of nature to combat that the ordinary Christian experiences. It does not follow, as some foolishly think, that the consecrated are without perpetual battle simply because they have surrendered all to God. To believe thus is to despoil the will of its noblest attributes. Bishop Chartrand was sensitive, vital, and possessed all the powerful qualities of mind, will, and heart that go to make the great saints of God. But in contemplating the full devotion to God, the burning zeal, and complete self-subjugation of the will to the Will of God, that men like Bishop Chartrand manifest to the world, it is well to realize that all these mighty characteristics if diverted from God would have an equally strong force for evil.

We have heard this great Bishop preach from his Cathedral pulpit in season and out of season: It is the will that constitutes sanctity; it is the will that unites the soul to God. And we say to you, it was his will co-operating with the grace of God that made him holy, a conqueror for Christ.

May his people never forget his lessons. And may the Catholic world, through his noble example, come to know Jesus in the Blessed Sacrament with a love akin to his.

Little Jesus

Ex ore infantum, Deus, et lacerantium perfecisti laudem.

LITTLE JESUS, wast Thou shy Once, and just so small as I? And what did it feel like to be Out of Heaven, and just like me? Didst Thou sometimes think of there,

And ask where all the angels were?

I should think that I would cry For my house all made of sky; I would look about the air, And wonder where my angels were;

And at waking 'twould distress me—

Not an angel there to dress me! Hadst Thou ever any toys, Like us little girls and boys?

And didst Thou play in Heaven with all

The angels that were not too tall, With stars for marbles? Did the things

Play "Can you see me?" through their wings?

And did Thy Mother let Thee spoil Thy robes, with playing on our soil?

How nice to have them always new

In Heaven, because 'twas quite clean blue!

Didst Thou kneel at night to pray, And didst Thou join Thy hands, this way?

And did they tire sometimes, being young,

And make the prayer seem very long?

And dost Thou like it best, that we

Should join our hands to pray to Thee?

I used to think, before I knew,

Continued on following page

Catholic Action

of interest to

Catholic Societies and Study Clubs

The December Study Topic of the National Catholic Welfare Conference should interest every Catholic-minded woman. The title itself—"Catholic Lay Organization in the Present Crisis"—carries potent inspiration. The opening paragraph of the first installment of the N. C. W. C. Study Club Committee spurs:

"Never was it so imperative as at the present moment that laymen and laywomen become informed and articulate regarding present problems. In these times of storm and stress, our people ought naturally to seek leadership and guidance from the Church as they seek and expect relief and assurance from their government."

The dangerous situation with which our country is confronted has been thoughtfully analyzed by our Bishops; its causes have been sought and placed, and the only safe way of escape pointed out. This consists in a return of our people to Christ, with social and economic readjustments based on His teachings. Our Bishops have enunciated the fundamental laws which, as a nation, we may return to stability and prosperity. It is necessary that our people understand the steps by which our government is seeking to meet the serious issues at hand. Catholics are faced with the duty of intelligent cooperation along the lines laid out by leaders in the Church and State. Loyalty demands this cooperation.

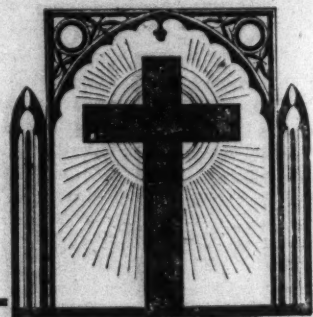
Quoting from the Study Topic above mentioned:

"The present programs of social and economic readjustment will profoundly affect our national life and will probably make great changes in the lives and fortunes of individuals since they will touch our individual lives most intimately. It is clear that Catholic principles are involved."

We therefore urge that both study clubs and individuals become conversant with this important subject of Catholic Lay Organization.

Our Bishops are most anxious for a federation of all Catholic Societies and that there be diocesan units of the National Council of Catholic Women. We stress therefore the desirability of our Catholic women of lay organizations federating with the National Council of Catholic Women. This is essential for effective work and lasting results.

Junior Organizations are rapidly coming to the fore. A number of dioceses have formed junior groups. We read where one junior council of girls has 3,000 active members. The Fort Wayne Diocese now has under way a movement for the establishment of a Junior Council and there are doubtless many in embryo, of which we are not advised. Our hope for the future lies in our youth. This is a trite expression but perennially true. For those interested in obtaining the pamphlet, we advise there is a Catholic Youth Directory available, on request of the N. C. W. C. headquarters at 1312 Massachusetts Ave., N. W., Washington, D. C.



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Midnight Yule Mass Will Open Church On Notre Dame Campus

Notre Dame, Ind.—The formal opening of Sacred Heart church on the campus of the University of Notre Dame will be observed with a solemn High Pontifical Mass at midnight on Christmas.

Renovation of the famous Gregori frescoes has just been completed and the interior of the church has been redecorated and renewed. A new lighting system in which hand-wrought bronze chandeliers are featured, has been installed.

The Rev. Thomas Irving, C.S.C., has been appointed celebrant of the Christmas Mass, music for which will be furnished by the Notre Dame Institute choir under the direction of Brother Agatho, C. S. C., superior of the institute for Brothers of the Congregation of Holy Cross.

Brother Agatho has planned a special Christmas program which will begin fifteen minutes before midnight.

SELECT COMMITTEES FOR ANNUAL SUPPER

In a recent meeting, the Holy Rosary sodality selected committees to take charge of the annual Christmas supper of St. Casimir's parishioners, to be held Tuesday evening, Dec. 26, in the parish hall.

Mrs. Mary Bukowska is chairman of the committee and is assisted by Mrs. Verna Janicka, secretary; Mrs. Lottie Nowicka, treasurer; Mrs. Harriet Niemier, tickets; Mrs. Stella Kraska, Mrs. Catherine Ludwiczak, Mrs. Mary Markiewicz, Mrs. Josephine Kucharska, Mrs. Joan Mackowiak, Mrs. Magdalen Niespodziana, Mrs. Mary Wroblewska, Mrs. Louise Luczkowicz, Mrs. Helen Van Hoke, Mrs. Stella Andrysiak and Mrs. Stella Seba.

The Rev. Dr. Stanislaus F. Lisewski, C. S. C., assistant pastor, will act as toastmaster, and the Rev. Anthony J. Rozewicz, C.S.C., pastor, will break the "oplatek" with his parishioners.

SOCIETY ELECTS OFFICERS

The St. Theresa chapter of the Polish Alma Mater in St. Casimir's church, reelected Mrs. Rose Jarosnik for the eighth time as president of the society. Mrs. Laura Zakrzewska was elected new vice president; Miss Clementine Duszyńska, new treasurer; Mrs. Elsie Gadaec, financial secretary; Miss Harriet Mackowiak, recording secretary; Mrs. Harriet Bokinska and Mrs. Josephine Malicka, trustees; Mrs. Harriet Niemier, marshal, and Mrs. Sophie Kaminska, second marshal.

On January 10, national officers of the Alma Mater organization from Chicago will install the officers in the St. Casimir's club rooms. At the same time, a proposal to merge with the St. Elizabeth's chapter of St. Adalbert's church will be considered.

WILL ATTEND MEET IN PITTSBURGH, PA.

Notre Dame University will be represented at the ninth annual convention of the American Catholic Philosophical association at Duquesne university, Pittsburgh, Pa., from Dec. 28 to 30, by the Rev. Charles Miltner, C. S. C., the Rev. Leo R. Ward, C. S. C., and possibly Prof. Daniel O'Grady and Prof. Francis E. McMahon, all of the department of philosophy at the university.

Father Miltner is president of the organization and will address the opening session on the topic, "The Scope of a Realistic Philosophy of Society," and Father Ward will speak at the afternoon session

on "The Philosophy of Social Values."

CLUB RE-ELECTS OFFICERS

At the recent election held in St. Stanislaus' club rooms, the St. Hedwige's society, No. 850, Polish Roman Catholic union, reelected unanimously Mrs. Frances Przybsz as president. Others reelected were: Mrs. Stella Ladewski, vice president; Mrs. Lottie Pielach, treasurer; Miss Bertha Mroczkiewicz, recording secretary, and Miss Marie Zbiernaski, financial secretary. The new board of trustees elected is composed of Mrs. Lottie Markowski, Mrs. Bernice Sniadecki and Miss Alice Przybsz.

STAGE PRODUCTIONS GIVEN LAST SUNDAY

Audiences at two Polish parish auditoriums enjoyed the stage productions featured by respective church clubs, last Sunday, Dec. 17. At St. Casimir's, the Young People's Progress club staged Katherine Davanaugh's three-act comedy, "Who Wouldn't Be Crazy?" Under the direction of the Rev. Dr. Stanislaus F. Lisewski, C. S. C., the following actors appeared in the cast: Leo Markiewicz and Sophie Stroyna played the leads; others are George Grzyaniak, Bernard Kaniewski, Casimir Radzius, Chauncey Niemier, Thaddeus Jazwiak, Henry Brzezniak, Arthur Niedbalski, Misses Regina Markiewicz, Helen Wendowski, Eleanor Bronski, Helen Florkowski, Anna Stroyna, Pauline Kot and Clara Hanyzewski.

Before the comedy presentation, the W. O. W. dramatic club, enacted a Biblical scene, Joseph and the Coat. The St. Patrick's players were honorary guests at the play.

A three-act comedy, "The Degenerate Daughter," was presented in St. Adalbert's parish hall by the following players: Misses Genevieve Gogoleski, Alice Deka, Stella Grzadzila, Florence Wesolowski, Josephine Harmacinski, Sophie Walorski, Cecilia Sokolowski, Gertrude Ast, Anastasia Kolber, Clara Wolkiewicz, Helen Kush and Mary Antonowicz.

Mrs. Helen Fiwek and Frank Molenda enacted a love skit as part of the program. "Two Professors," a one-act comedy, was given by Miss Eleanor Fiwek, Sylvester Langnor, Aloysius Kromkowski, John Piasecki and John Klug. The Rev. Leo Pisula and Mr. Klug directed the program.

MAKING DRIVE FOR NEW MEMBERS

The St. Cecilia's choir of St. Stanislaus' B. M. church has formed two divisions for a drive soliciting new members for the choral organization. Miss Severine Grezesk was chosen captain of the red division and Mrs. Edmund Gorka leads the green division. The race will close with the election of officers on Friday evening, Jan. 19. The losing team will be feasted at a banquet with cheese and crackers.

The choir members held a Christmas party in the St. Stanislaus' church club rooms on Thursday evening, Dec. 21.

CHRISTMAS PROGRAM GIVEN BY CHILDREN

The pupils of Sacred Heart school presented a Christmas entertainment in the school hall at 7:30 Thursday evening, Dec. 21. The Rev. Gustave Lecoutere, pastor of Sacred Heart church, was present and witnessed the participation of the new Belgian band under the leadership of A. B. Claeys, in the program.

COMMITTEE OFFICERS MEET AT NOTRE DAME

Brother Agatho, C. S. C., secretary of the executive committee of the secondary school section of the National Catholic Education association, has issued an invitation to the officers of this committee for a session to be held at the Du-

jarie institute on the Notre Dame campus, Thursday, Dec. 28.

The purpose of the meeting is to formulate a program for the secondary school department for the association convention to be held next summer at a place not chosen.

The following are the officers of the board: Brother Benjamin, C. F.X., A.M., Louisville, Ky., president; the Rev. Joseph C. Edwards, C.M., A.M., Chicago; Brother Edmund, C.F.X., A.M., Silver Spring, Md.; the Rev. Leo C. Gainor, O.P., A.M., Oak Park, Ill.; the Rev. P. A. Roy, S.J., A.M., New Orleans, La., vice presidents, and Brother Agatho, C.S.C., A.M., secretary.

THE BREEZER'S CLUB PLAN ANNUAL DANCE

The Breezer's club of St. Casimir's church, is making plans for its annual New Year's eve dance to be given Sunday evening, Dec. 31, in the St. Casimir's ballroom. The following form the committee for the event: H. Nowicki, C. Pokemski, C. Markiewicz, B. Duszynski, J. Woltman and B. Szymanski.

MISHAWAKA

HOLD YULE FESTIVAL

The St. Monica's Holy Name society sponsored a Yuletide festival in the parish hall on Sunday and Monday, Dec. 17 and 18. The affair opened on Sunday afternoon and continued through the evenings of its remaining duration. Mr. Milo Kirkpatrick was general chairman, and the arrangements were handled by Anthony Vander Heyden, Arthur Egendorfer and William Thallmer.

ST. JOSEPH'S ROSARY SOCIETY

The meeting of the St. Joseph's Rosary society which was to have been held on Dec. 20 has been postponed until Dec. 27.

REQUIESCANT

MISS HARRIET REITER

Last rites for Miss Harriet Reiter, aged 18, of 504 North Johnson street, who died Dec. 12, after an illness of six months, were conducted from St. Stanislaus' B. M. church Saturday morning, Dec. 16. Miss Reiter was a niece of the Rev. Louis S. Kazmirski of Youngstown, O., who conducted the service. Burial was in St. Joseph's Polish cemetery. Surviving are the parents, Mr. and Mrs. Stanislaus Reiter; two brothers, Stanley and Joseph, and three sisters, Mrs. Martha Bonek and Mrs. Annette Vargo, both of South Bend and Mrs. Clara Kosek, of Philadelphia, Pa.

HARRIET GRUZA

The funeral for Harriet Gruza, aged 19, of 2105 Bertrand street, who died Dec. 12, after an illness of two years, was held from St. Hedwige's church, Friday morning, Dec. 15. The Rev. Stanislaus A. Gruza, C.S.C., pastor, officiated at his niece's funeral. Burial was in St. Joseph's cemetery. The deceased is survived by her father, Valentine Gruza; two sisters, Eleanor and Irene, and two brothers, Stanley and Edward.

LESTER L. PLUMMER

The Rev. Edward Finnegan, C. S.C., pastor of Sacred Heart church, Notre Dame, officiated at the funeral of three-year old Lester L. Plummer, son of Mr. and Mrs. Charles Plummer, rural route No. 5, who died Dec. 12, from the Hollis chapel, Friday morning, Dec. 15. Burial was in the city cemetery.

ALFRED A. ANDERSON

Funeral services for Alfred A. Anderson, aged 48, of 626 North St. Peter street, who died Dec. 10, after an illness of three years,

were held from St. Joseph's church Tuesday morning, Dec. 12. The Rev. John O'Rourke, C.S.C., pastor, conducted the service, and burial was in Highland cemetery. Survivors are the widow and two brothers of this city, Ludwig and Grant Anderson.

MRS. BARNEY CHRZANOWSKI

Last rites for Mrs. Barney Chrzanowski, aged 50, who died in Chicago Dec. 14, were held from St. Hedwige's church Monday morning, Dec. 18. The Rev. Stanislaus A. Gruza, C.S.C., pastor, read the funeral Mass and services. Burial was in Cedar Grove cemetery. Surviving are the husband; a daughter, Catherine; a brother, Frank Nowaczewski, and a sister, Mrs. V. K. Kaniewski, both of South Bend.

HARRY FERRARI

The funeral of Harry Ferrari, aged 11, of St. Joseph, Mich., who died Dec. 16, was held from St. Joseph's church, Mishawaka, Ind. The Rev. George Lauer, pastor, officiated and burial was in St. Joseph's cemetery. Surviving are his father, Octavio and one sister, Anna.

KATHERINE E. KASPRZAK

Katherine E. Kasprzak, eight-month-old daughter of Mr. and Mrs. Henry Kasprzak, 1902 East Bowman street, who died Dec. 16, was buried in St. Joseph's cemetery, Mishawaka, after services conducted Monday afternoon from St. Matthew's church. The Rev. Arnold J. Wibbert, pastor, officiated.

Late Educator Ended Business Career at 40 To Enter Priesthood

Detroit.—The late Rev. Robert Benson, Procurator and Professor of Elocution at Sacred Heart Seminary, who has just been buried here following rites at which the Most Rev. Michael J. Gallagher, Bishop of Detroit, pontificated, ended a successful business career at the age of 40 to enter the priesthood.

Born in Detroit on March 25, 1876, Father Benson was active in business both in this city and Cleveland. A graduate of what is now the University of Detroit. Father Benson, at the age of 40, entered upon his philosophical and theological courses at Assumption College and was ordained on April 2, 1922. He was appointed to the seminary faculty after serving for a short time in Holy Rosary parish.

Deplores Decline Of Family Power

London.—A warning that in England the State is gaining power while the family is declining in importance, and that this is a sign of decay which, if not arrested, will lead to the ruin of society, is contained in the Advent pastoral letter of the Most Rev. Thomas Williams, Archbishop of Birmingham.

Questions and Answers On N. C. C. W.

What types of organizations are affiliated?
The types of organizations affiliated are:

1. Parish Organizations: e. g., Altar and Rosary Societies; Sodalties; Aid Societies, etc.
2. Interparish Organizations: e. g., Fraternal groups; Benefit or Insurance groups; Nationality groups; Auxiliaries; Catholic Women's Clubs; Catholic Women's Leagues; Literary Societies or Study Clubs; Alumnae groups.
3. Parish Federations: Whenever it is the wish of the pastor to combine into a parish unit all the parish societies, the Council assists in all possible ways to further the purpose.

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After Dinner Story

"BERNADETTE" CHILD OF MARY

By the Rev. L. L. McReavy, M. A.

CHAPTER VI

COMMAND TO THE CLERGY

On the 25th of February Bernadette, instructed by the Abbe Jacomet, went with her aunt Bannan, to inform M. Peyramale, priest of the town, of the events which had marked the vision of that day. He received her coldly, not to say contemptuously. "They tell me you've been eating grass, like the angels," he said, and ushered them with the remark: "Leave me alone, or I shall chase you with a whip: you've seen nothing."

On Friday, February 26th, a drizzle combined with the memories of the day before to keep many of Bernadette's adherents in their homes. Her mother, however, had spread to the surrounding villages, and fully 800 people were present at the Grotto when she arrived. Passing speedily into ecstasy, she thrice saluted Apparition, bowing lower each time, until finally she touched the ground. Her joy seemed intense, at times she laughed outright. Then, after advancing on her knees to the Grotto, kissing the ground as she went, she turned to the crowd with her finger to her lips and signalled imperatively them to kiss the ground also. For the most part they refused impassive, she renewed her salute with vigor, almost indeed with irritation, and the crowd, moved away by her air of author-

ity, meekly obeyed. She then drank and washed at the fountain, and ate as before of the species of cross which was growing there. That done, she returned on her knees to her usual place, and shortly afterwards the vision came to an end.

There is nothing in this plain account (based on the testimony of eye-witnesses, cited by Cros, op. cit., Vol. I, pp. 289 ff.) to shock our sense of propriety; but then seventy-five years of renown have added to the scene of glamor which it had not in reality. To the actual spectators, who could not explain the present by the future, Bernadette was but a child creeping in apparent ecstasy along the muddy ground, and washing in some muddy water. "I saw Bernadette all covered with mud," says one dissatisfied witness: "she made a gesture with her hand, as though desiring people to kneel. It did not edify me, and I did not kneel. There was nothing extraordinary about the child, nor, as far as I could see, was there anything to make her perform such antics; and her order to kneel down struck me as rather ludicrous. I reflected that one would need to be stupid indeed to imagine that she could issue commands like this, all covered with mud as she was" (Ibid. p. 293).

It is as well to see the other side of the picture, as portrayed in this statement. It helps to explain the opposition of the civic authorities, and the reserve with

which the clergy received the mixed reports presented to them at this early stage.

"Saturday, February 27th, same general setting, same exercises, with certain curious additions," wrote Jacomet in his official notes of the eleventh apparition (Ibid., p. 299). M. Clarens, headmaster of the high school, confirms this outline in a flowery, scholastic account of the events which he witnessed that day for the first time. Briefly, he noted the same fixed gaze, the same pallor, the same smiles intermingled with sadness, the same creeping to the Grotto, and kissing of the ground, which had characterized previous visions (Ibid.). "Towards the end," adds another witness, "she went as usual to drink, to wash, and to pluck some of the herbs. There was already a trickle of water running along the edge of the rock." (Ibid., p. 301.)

"Sunday, 28th February," continues the laconic Jacomet, "same setting, same exercises. The exercises, it is true, have multiplied somewhat since Friday: the visionary is no longer the only one to kneel, pray, and recite the rosary: all the spectators kneel and pray with her." (Ibid., p. 307.) Once again, after remaining sometime in prayer, she advanced on her knees to the far wall of the Grotto, kissing the ground as she went, and returned in the same fashion. The damp ground soiled her lips and hands, but she showed no disgust. Old Jean Vergez, the keeper of the Grotto, was visibly moved, and found outlet for his emotion in shouting to the crowd, in stentorian tones: "Kiss the ground, all of you!" Moreover the crowd obeyed, trying as far as the restricted space would allow, to follow the example set repeatedly by the gruff keeper himself.

Later in the morning, Jacomet had Bernadette called out of the ranks, when the Sisters were marching the children from the church, and brought to the presence of M. Rives, the Examining Magistrate. She was getting used to this sort of thing by now, and answered their portentous threats of imprisonment with amused forbearance. They had no case against her, and she seemed to know it. "I intend to go to the Grotto," she said, as she walked out; "Thursday's the last day."

That same evening, M. Clarens called at the "cachot" hoping to trap her into self-contradiction, and to persuade her to keep away from the Grotto. "The species of indifference with which she spoke," he says, "the natural charm which I nevertheless found in her story, her confident replies, her ingenious reflexions, all shook my previous convictions. 'Why,' I asked, 'did you kiss the ground yesterday morning at the Grotto?' 'The vision bade me do so as an act of penance, first for myself, and then for the rest.' 'Has she made any communication to you, given you any mission?' 'No, not yet!' Her replies to all my questions were equally satisfactory." (Ibid., p. 309.)

"Monday, March 1st," wrote Jacomet, "the young visionary proceeded to the Grotto: 1,300 people were counted, on their return to the town. (Ibid., p. 312.) The opening of the vision was marked by the same general features. This time, however, two soldiers stood over Bernadette to protect her from the surge of the crowd. They seemed proud of their charge, and when she made as if to advance, their gruff voices broke the silence with an imperious: "Give way there!" Escorted by them, she advanced on her knees to the niche, kissed the ground, and continued in the same way to the fountain, whence, escorted back again to her place in front of the niche.

"At a given moment," says Jacomet, "the visionary took a lighted candle in her left hand, and, with her right, held her rosary aloft, and her father cried: 'Quick, up with your rosaries!' It was a sort of blessing which they wanted to add to the previous exercises. The presence of two priests in the middle of the crowd was enough to make people believe in a miracle, and excite the ardour of the curiosity seekers." (Ibid.) As a matter of fact, only one priest, the Abbe Dezirat, a stranger to the deanery, had been present, and he had already withdrawn when this incident occurred. Nor was the rosary gesture intended as a "sort of blessing." The curate, M. Pene, asked her about it afterwards: "They tell me you held a blessing of rosaries this morning?" "Oh, no! Women don't wear the stole."

It was like this," she explained: "When I was going to the

Grotto, a woman asked me to use her beads there. I promised I would, and I did, leaving my own in my pocket. 'Let me see it,' she said. So I pulled it from my pocket, and held it up a little to show her. 'Use that one,' said the Lady; and I did."

That same evening, the Public Prosecutor forwarded to his superior at Pau a detailed account of the visions, in which, while declining to exonerate Francois and Louise Soubirous from all suspicion of self-interest, he was careful to stress the absolute sincerity of the visionary herself. Poor M. Dutour was not altogether at his ease. Unable to resist the temptation to skit "the little company who claimed a monopoly of commonsense, reason and science," and catalogue Bernadette as a mental case, he was nevertheless afraid to declare himself openly partisan to the objectivity of the visions, and continued instead to sit on the fence.

The clergy were no less uncomfortable. They had begun by turning a deaf ear to these "old wives' tales" about a child whom none of them even knew. The parish priest had then been induced by the sceptical intellectuals, on whom he depended largely for his information, to adopt an attitude of compromising opposition. In this he was supported wholeheartedly by at least two of his curates. The third, M. Pene, as we have already seen, had been impressed, though not convinced, by a personal interview with the child. None of them had ever witnessed a vision, because Mr. Peyramale, armed with the Bishop's half-hearted consent, had been quick to interdict the Grotto to all the priests of his deanery. In vain did M. Pene argue that it was impossible to judge, without going. M. Peyramale only replied that it was too dangerous to go: as likely as not, the whole affair would prove to be a farce, or even a scandal, and the Church would get the discredit of having aided and abetted in a fraud.

The Bishop himself was not inclined to take Bernadette and her visions too seriously. Indeed, the only priest who really believed was M. Dezirat, the stranger whose presence at the Grotto we noted above, and the only priest who had so far been present at a vision; and he soon found by the "smiles of pity" with which his story was received, that the clergy of the district were no less incredulous than the clergy of the town. Whatever else the enemies of the shrine of Lourdes may say, they can never attribute its origin to the machinations of an interested clergy.

They were not, however, to be allowed to remain indifferent; for on Tuesday, March 2nd, the Lady of the Grotto sent them a challenging invitation. "The visionary," writes Jacomet in his notebook, "remained for some time in a state of ecstasy in front of the Grotto. She was asked, when she retired what the Virgin had said to her. Her reply was: 'The Virgin asked for a procession for Thursday: I shall ask the priests, and try to obtain it.'" (Ibid., p. 347.) Note, in passing, that Bernadette had never yet referred to the Apparition as "the Virgin": she still knew her only as "the Lady." Moreover, according to the curate, M. Pomian, the Lady's request, in Bernadette's first deposition, was worded thus: "YOU WILL GO AND TELL THE PRIESTS TO HAVE A CHAPEL BUILT HERE, AND TO COME HERE IN PROCESSION."

To be continued.

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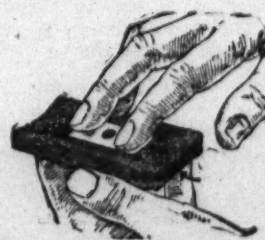
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CHRISTMAS IN THE MISSIONS

Indiana Harbor, Indiana
This afternoon we took a box of nuts, and other goodies, to- gether with a few toys, to a very poor family. The father is dying of B. and the mother is in bed with the flu. This leaves the five ones to keep the scanty home burning, do the work, and go to school. When we left this humble home (if one might call it a home) one little girl was rocking a doll to sleep and another was playing with the monkey on the table. The oldest girl (eleven years) said she would fix orange from the fruit we brought for mother and father.

Las Vegas, New Mexico
We thought of you especially at night Mass and when we prayed our crib in our little chapel. The crib is so beautiful that we think we are back at Victory-ville as we kneel before it.

Tulare, California
The day before Christmas we decorated the altars with artificial hollyhocks fastened to branches of our magnolia trees and garlands of red berries from Fath- erland. The last touches were



Los Banos, California

When we arrived home after mid- night Mass we were delighted to see beneath the lighted tree a beautiful little crib. Nearby, the mail and packages showed that Santa had not forgotten us. Our people brought turkey, chickens, fruit, eggs, and sweets enough to last for some time. We have been able to share with several poor men who come to our door almost daily asking for food. One came Christmas night and another the next morning. He had been turned away everywhere and had not had a bite to eat on Christmas Day. He was old and was chilled from sleeping with very little covering. Since it was quite cold outside, we had him eat his dinner in the reception room. When Catechist went in to serve him she found him looking at the crib. Before he turned around, he wiped away the tears.

Our Catechist Training School, located just outside of Huntington, Indiana, is in full operation. Its purpose is to train young ladies between the ages of 18 and 30 for home mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by birth, need Catechist and Social Service Workers. Priests among them are too few. Condi- tions for entrance into the Society of Missionary Catechists are to sanctify one's self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

For particulars concerning your voca- tion to a Missionary life, write: REV. J. J. SIGSTEIN, Spiritual Director, Society of Missionary Catechists, Victory-Nell, Huntington, Ind.

Children's Page

THE EPIC OF HUMANITY

(A Simple Christmas Carol)

The short winter day was drawing to a close with threatening clouds and a rising wind. Along the centurybeaten roads that led into Bethlehem, a tired and hungry multitude of men, women and children was wending its way into the town. Up and down the surging stream of humanity could be heard the hoofs of Roman soldiers' horses and the harsh voices of Caesar's lieutenants to those who were not keeping pace. To add to the discomfort and disorder a cold sleet and snow had begun to fall.

For what purpose was this multitude entering Bethlehem? The domains of the Roman Empire were vast; the number of its subjects innumerable. To learn more fully his power, perhaps because of pride, or intoxicated by the length and breadth of his authority, Augustus Caesar had issued an edict that the whole world should be enrolled. Every one was to go to the city or town or hamlet of his father, and there register according to law with the Roman legate. Rome had spoken. Perhaps it was a presentiment of the future, when Rome, a different Rome, was to speak, and all the world would hearken if not obey.

In the vast line of pilgrims were an insignificant man and woman—Joseph, a carpenter of Nazareth, and Mary, his virgin wife who was with child. Joseph was of the House of David, whose place of enrollment was Bethlehem. Often, no doubt, during the long and tiresome journey, had Joseph and Mary been the targets of the Roman soldiers' curses and brutality. Little did those soldiers know, or little did their imperial master, luxuriating in his sensual and corrupt court, know, that the insignificant woman trudging along the road was the tabernacle wherein dwelt the One who, one day would shake the very foundations of the world. And the walls would crumble, and the very elements vie with one another to vindicate the blasphemies against His holy name.

Cold and hungry but not disheartened they arrived in Bethlehem. They must find shelter from the storm that was increasing with each new gust of wind. Joseph, the ever quiet, disciplined, just one, sought place for the night in the inn; but alas, there was no

Continued on page 14

PETRO FOLLOWS THE STAR

(By Helen Rose Smith)

The glowing coals, in the fireplace, gave an additional feeling of comfort to the beautiful living room in the LaValle home. The richly shaded lamps also shed a rose-colored light, which fell on the little group seated before the fire.

It was Christmas Eve, and Mrs. LaValle was about to tell a story to her children. They had been begging for it all day, but the over-thoughtful mother had selected this time, as especially suitable for a Christmas story.

"I am going to tell you the story of a little shepherd boy, who lived long ago, in the time of the Baby Jesus. This story deals with the night when Christ was born. "It had been a cold, windy day, and Petro, who was the young shepherd, had returned with his flock of sheep early in the evening. As he put them into their shed, he found one of his lambs missing. He knew he had no time to lose, if he wished to find it that same night.

"The snow was falling, and the wind sent it into deep drifts. It was a good thing Petro was a boy of courage, for it was not easy to face this winter night alone. He knew the search would be a long one, and that it would be late before he could return to his mother.

"As a son, he was all his mother could desire for a dutiful, affectionate child. Although she spent her time in sewing lovely things for the wealthier class in Judea, she could barely have supported herself and her son, if he had not, at an early age, taken upon himself the responsibility of herding



While all things were in quiet silence, and night in the midst of her swift course: Thine Almighty Word leaped down from heaven out of Thy eternal throne. Alleluia.

SANTA CLAUS A REAL SAINT

The traditional figure of Santa Claus in the United States, England and some other countries—a right merry old soul with snow-white hair and beard, red, black-belted suit and boots—usually obscures the figure of the Saint of the Church, Nicholas of Myra, from whom Santa Claus is derived and who takes the place of Santa Claus in many countries.

Saint Nicholas is usually pictured as a benevolent bearded monk, striding over frozen hillsides with a bag full of toys and gifts for young and old. This is the popular interpretation, but his representations in art are as various as his alleged miracles.

The idea of connecting Saint Nicholas with the dreams of child-

hood is natural enough when it is considered that he has long been venerated as the patron of mariners, merchants and travelers. He exhibited great virtue and child-like humility throughout his life and found his greatest consolation in the bestowal of alms among the poor.

Little is known that is historically certain about him. He was Bishop of Myra in the fourth century, having been born at Parara, a city of Lycia in Asia Minor. He suffered under the Diocletian persecution, and in 1087 Italian merchants brought his body from Myra to Bari in Italy, where his relics are still preserved in the church of San Nicola. Up to the present day an oily substance,

sheep. At first he merely helped his master, but now, he was entrusted with full charge. The man was always kind, and often praised him for the care with which he tended the flock. Never before had a single sheep strayed from him, and it grieved him that this had happened today.

"Since he would pass through the village on his way to the pasture, his mother had given him an errand which he readily agreed to do. She had made cottage cheese, and, together with some other food, had fixed a basket for her aged mother, who lived by herself. Her cottage was half way to the pasture, and would give Petro a break in his long journey.

"Arriving at the cottage, the boy was very cold and tired; but the warm lunch which his grandmother prepared for him, when he stopped, quickened his spirits to go on. She sent a bottle of warm tea with him, and cautioned him to drink a few swallows when he became very chilled. The pasture was still a long distance from the village, but as long as Petro was on the road, the passing villagers made company for him. However, on entering the pasture commons, he had to make his own way, stumbling along, up and down the hills and valleys. The tea reminded him of his grandmother's kindness, and sent him on with renewed vigor, and a thought of home.

"He met several groups of shepherds returning with their flocks; and their remarks only reminded him of the freezing weather, and the futility of his search. It was difficult for Petro to realize, that other men would be out in a night like this. Surely, it could be only

love for their dear ones, which would make these men do it; and yet he himself loved to fondle the helpless, snow-white lambs. How his heart ached that his one lost lamb must suffer alone in this cold, stormy night. Surely, he dared not complain, and he placed the flask of warm tea to his lips.

"By this time, he had reached the pasture commons, and, upon meeting another shepherd, he asked whether he had seen a stray lamb. The answer which came, not only disappointed, but even discouraged the boy for a while.

"It is not only foolish, but very useless, my boy, to try to find anything this dark, snowy night. I can barely keep my flock together, much less try to find one alone. It may be hidden among the rocks; or, if it has gone to sleep, it may be covered with snow at this very moment. You had better seek shelter for yourself now, and take a chance of finding the animal in the morning. But good day, my son, I must be going."

"Petro was stunned by the cold and much discouraged. He waited until the herd had passed out of sight. Meanwhile his mind had not been idle. He knew that the shepherd's heart could not feel so deeply for another's loss; yet, he had seen this very man take even greater chances when one of his own flock had been lost.



known as Marina di S. Nicola, which is highly valued for its medicinal powers, is said to flow from his relics.

Saint Nicholas is one of the most popular of Saints. Numerous miracles have been attributed to his intercession, and outgrowths of long tradition, and he is honored as a patron in Greece, Southern Italy, Sicily, Lorraine, the Diocese of Liege, and in many cities in Italy, Germany, Austria and Belgium. He is likewise honored in Freiburg, Switzerland, Campen in the Netherlands, and was formerly patron of Moscow in Russia. In Germany, Switzerland and the Netherlands he is regarded as the bringer of gifts to children on December 6, the day on which the Church celebrates his feast, and in this country and some others he has become the traditional Santa Claus, a corruption of the name Saint Nicholas pronounced rapidly.

Numerous churches and chapels, have been dedicated to Saint Nicholas, one of the latter being in St. Peter's basilica in Rome.

A Pickaninny's Prayer

Dear Baby Jesus in de crib,
Little Boy of de Nazareth town,
Did You hab Yore troubles same as me?
Did You eber make Yore Mammy frown?
De picture hanging on our wall
Shows a Face so sweet an' fine,
De Eyes dey shame me more each day
When dey look, so kind, in mine.
Dear Baby Jesus, please look down
At a tired, sorry little boy,
Help me dry my mammy's tears,
Make her smile at me with joy.
—Ann Sullivan (Pen Pal.)

A Christmas Prayer

Hail, and Blessed! be the hour and the moment in which the Son of God was born of the most pure Virgin in Bethlehem at midnight, in piercing cold.

In that hour vouchsafe, O my God, to hear my prayers and grant my desires, through the merits of Jesus Christ and His Virgin Mother. Amen.

"The wind grew slightly less bitter, when the boy took up the search once more; and wading through the deepening snow, he frequently placed his bugle to his lips. He thought that perhaps the familiar blast would bring a cry from the lamb.

"He sought his way over the rocks, and came at length to the hill top, overlooking the distant valley, with the city of Bethlehem below. His lantern was getting low and he could barely see, yet he called, and called without the faintest answer, except the murmuring wind. Suddenly, the flame flickered. Helplessly, he saw the dim light of his lantern go out. Alone in the dark, the boy's confidence on his own resources ended, and throwing himself on his knees, unmindful of the cold, deep snow, he turned his hopes to God and prayed for help. As he raised his eyes to Heaven, he saw a beautiful star appear, and lo!—it cast its beams on a place in the direction of Bethlehem. Arising, the boy no longer thought of the rough walk. With his eyes on the star, he followed it, not knowing where it would lead, or what it could mean. The rays grew constantly brighter, and more beautiful, as he followed its beaconing with a light heart.

"He passed on for some time, when a weak cry reminded him that he was hunting a lamb. Upon looking around he found the animal, shivering in the brushes. Petro took off his heavy top coat, and wrapped it about the chilled beast. All at once, he heard beautiful voices, singing the sweetest song he had ever heard. He saw three men approaching, and he asked what could be the meaning

A CHRISTMAS CRED

(From the Letters of the La Father Page)

Dear Little Christ Child, I believe in Thee, I believe in might of Thy Baby arms that will always sustain me, in the of Thy baby smile that it shall ways guide me, in the fidelity Thy Little Great Heart that Love shall never fail me but be Star guiding me to Thy ble feet in the Bethlehem of Hea I believe, dear Little Christ C not only that Thou once were, that Thou art even now a Babe love of me beneath the swadd cloth of the Eucharistic Spe I believe in that Poverty w holds Thee as Its Only Treas in that Obedience which sub to creatures in imitation of, for the sake of, Thee, in a Chastity which seeks its cons tations where the Virgin Mo found them—in Thy Loving H alone.

I believe in honoring that M er whom Thou didst honor above any honor human beings bestow. I believe in honoring well that other Mother in h arms I have found Thee, the R Roman Catholic Church. Fin I believe in Thy love for all kind, past, present, and to be, on the behalf of all men of g will even such as know Thee and therefore love Thee not Blessed Morning, I offer Thee Faith, the Hope, the Love, a filled Thy Blessed Mother's H on the First Christmas Morn, gether with all the Faith that been planted, the Hope that sprung up, the Love that burned for Thee in all the be of mankind in all the ages of world. Yes, Little Christ C Babe of Bethlehem, I believe Thee, and love Thee; be Thou throned forever within my h as in Thy Blessed Mother's a Amen.

It is God Himself who reces what we give in charity, and not an incomparable happiness give Him what belongs to Him, what we have received from goodness alone?—St. Vincent Paul.

"The music you hear is f Heaven, for Christ, our Redeem is born. He lies over yonder in stable, above which the star shining. You must hasten at o to welcome Him."

"Petro had often heard both mother and pious grandmo speak of the Christ, and others, he had looked forward His Coming. Tonight, his h was filled with strong Faith a desire to see the Divine Inf Joyously he entered the sta where he was filled with awe. saw a lovely lady, watching iously beside a helpless Babe in straw-filled manger. Nearby, kind-faced man knelt, whose tenance also expressed the which he felt. Petro knew at that this man must be the Fa Father of the Child. Now he remembered almost every wor the story which he had learn his mother's knee. He saw a glance the gifts which had ready been left for the Babe. was sorry he had nothing to of from the mother a

"He then thought of the la and, going up to the Mother, placed it near the manger. told her it was for her Son.

"How the Infant must be blessed Petro, for He knew, better than His mother, the fering and sacrifice, which he had gone through to save lamb. Now he was giving it so generously.

"Oh, how happy Petro was, he made his way home on first Christmas Night! He glad that he had made the search, for he had not only his lamb, but he had been leged to welcome the Son of

At Midnight Opens Christmas In Fort Wayne

Continued from page 1

essions; the other is the school children and vested choir. Under direction of Prof. Roch E. Magnan, organist and choirmaster, an elaborate musical program will be presented, opening at 11:45 with the prelude "Yuletide Echoes" by the inspiring "Ecce Sacramentum Magnus" by the Cathedral choir and four Christmas carols. At Midnight "Silent Night" (number) will be sung. The "Missa Pontificale," by P. A. Schneck, will be given a notable rendering by the choir. The singers will have organ and orchestral accompaniment.

Masses are also announced for 6:45, 8:00, 9:15 children's Mass, at which they will sing Christmas carols and solemn high Mass at 10:30. The musical program will be repeated and the sermon given by Monsignor Conger. Benediction of the Most Blessed Sacrament follows the late Mass. In all parishes the offerings for Christmas are for the maintenance of the orphans. The Most Rev. Bishop's appeal in their behalf will be read in all parishes at the Sunday morning Masses, on December 24th.

ST. PATRICK'S CHURCH

Christmas services at 5 a. m. at St. Patrick's church will open with the processional of the Chancel choir of 28 boys from the vestibule of the church to the crib.

The Rt. Rev. Msgr. Joseph F. Shaney, rector, will be celebrant of the solemn High Mass following the crib services; the Rev. Charles J. Feltes, deacon; the Rev. John Beckman, subdeacon; the Rev. Francis Quinn, master of ceremonies.

The sermon on this occasion will be given by a distinguished educator of the Congregation of Holy Cross, the Rev. John O'Hara, C. S. C., vice president of the University of Notre Dame.

Directed by George V. Wright, organist and choirmaster, St. Patrick's mixed choir will present an elaborate program, a Male trio singing Tozer's arrangement of the proper of the "Mass at Dawn". The singers will be accompanied by the organ and St. Catherine's orchestra.

Mass at 7:00 and 8:00 a. m. will be followed by the children's Mass at 9:00 o'clock. A low Mass at 10:00 a. m. is followed by Benediction of the Most Blessed Sacrament closing the day's impressive services. The "Te Deum" is sung and the recessional is "March Militaire" by Rachmaninoff. During all of the low Masses Christmas carols will be played.

ST. PETER'S CHURCH

In observance of the beautiful feast at St. Peter's church, the Rt. Rev. Msgr. Charles H. Thiele, rector, will be celebrant of the solemn high Mass at 5 a. m. The Rev. Ildephonse Rapp, C. P. S., a member of the faculty of St. Joseph's College, Collegeville, Ind., will be deacon and will also give the sermon at some of the other Masses. The Rev. Carl Holsinger, deacon and the Rev. Herman Joseph Miller, master of ceremonies. Msgr. Thiele gives the sermon at this service, also at the children's Mass at 9:15 a. m. and low Masses at 7:30 and 10:30 a. m. Benediction of the Most Blessed Sacrament at 3 p. m. is the order announced.

Preceding the opening solemn service Prof. William M. Hammond, organist and choirmaster, and Miss Anna Baker, violinist, will give appropriate selections. Under leadership of Prof. Hammond a choir of 30 boys and 20 men at the 5 o'clock Mass will sing the "Choral Mass in Honor of the Infant Jesus," by W. J. Marsh. "Adeste Fidelis" is the choir's processional number. The proper of the Mass is taken from Gradualis Romani, Editione Vati-

ST. MARY'S CHURCH

Solemn High Mass celebrated by the Rev. George A. Hasser, rector, opens the festive day's observance at St. Mary's church. He will be assisted by the Rev. Alfred Reining and a visiting priest of the Precious Blood Congregation from St. Charles' Seminary, Carthage, O. The latter gives the sermon at the solemn Mass, also at the low Mass at 10 a. m. after which there will be Benediction of the Most Blessed Sacrament.

Prof. Louis W. Peil, organist and choirmaster, directs the choir of men and boys at 5 a. m. in rendition of Missa "Cum Jubilo" by the Rev. H. Gruender, S. J. At the 7:30 o'clock Mass the ladies' choir will sing three and four part Christmas carols by Gruber, Yon, Biederman, Meier, Bliss, Mauro-Cottone, Gounod and Adam. A program of Christmas carols will be sung by the mixed choir at the 10 o'clock Mass.

ST. PAUL'S CHURCH

The V. Rev. Msgr. H. F. Joseph Kroll is pastor of St. Paul's church at which the Rev. Mathias Bodinger, acting pastor, opens the day's services with celebration of High Mass at 5 a. m. There will be a low Mass at 7 and a second at 9 a. m. followed by Benediction. Immediately preceding the solemn Mass there will be a processional and adoration at the crib, the choir singing traditional Christmas carols. The choir, directed by Miss Frances Lock, organist, will sing the "Jubilee Mass in Honor of the Sacred Heart" by Marsh.

ST. ANDREW'S CHURCH

Midnight solemn High Mass at St. Andrew's will be celebrated by the Rev. Henry A. Hoerstman, pastor, who also gives the sermon. Beginning at 11:35 there will be a special musical program, procession of altar boys and clergy to the crib and singing of Christmas carols. The "Song of the Angels and Shepherds" will be sung by the boy choristers and male choir. The latter will also sing at the midnight service, the "Mass in Honor of St. Caroli Barromaei" by Max Filke. The Mass and Christmas carols will be accompanied with organ and violins. Milbert Clark and Miss Frieda Christman are the violinists.

At the low Mass at 8 a. m. the Girls' choir sings Christmas carols with violin and organ accompaniment. The Rev. Leo A. Hoffman, assistant, will celebrate High Mass at 10 a. m. followed by Benediction. St. Andrew's Boys' choir will sing.

MOST PRECIOUS BLOOD

On Christmas at Most Precious Blood church the Rev. Cyril Mohr, C. P. S., pastor, celebrates solemn high Mass and gives the sermon at Midnight. He will be assisted by the Rev. John A. Wilson, C. P. S., the Rev. Joseph Green, C. P. S., of the parish and a deacon, the Rev. Frank Uecker, C. P. S., prefect at St. Joseph's College, Collegeville, Ind.

Immediately preceding the Mass a procession of juvenile choir girls, robed as angels followed by priests and acolytes to the crib, will take place. The leader of the servers will bear the Infant to the crib. Carols will be sung with organ and violin accompaniment. Sister Mary DeSales is organist and director of the children's choir. Directed by Neil J. Thompson, organist and choirmaster, the adult choir will sing the "Mass in F." by A. Edmonds Tozer.

Low Masses are announced for 6, 7:45 and 9:15 and high Mass followed by Benediction at 10:30 o'clock.

ST. JOSEPH'S CHURCH

High Mass at Midnight will be celebrated by the Rev. Charles F. Girardot, pastor, at St. Joseph's church. He also gives the sermon. Miss Josephine Zimmerman, organist; Miss Margaret Baker, violinist, will accompany the choir in the rendition of Christmas carols, followed by "Mass in Honor of St. Patrick" by Weigand. Children of grades 6, 7 and 8 will sing carols at the 8 a. m. Mass, and children of grades 4 and 5 at the 10 o'clock

Mass which is followed by Benediction.

ST. JUDE'S CHURCH

Five o'clock solemn high Mass will be celebrated Christmas morning at St. Jude's church by the Rev. John A. Dapp, pastor, the Rev. Clement Ewald assisting. Mass follows at 6:15, 7:00, 8:00, 9:15 (children Mass), high Mass and benediction at 10:30 a. m. Mrs. Florence Foohey Evard is organist; Miss Irma Hartman, violinist; Fred Pothoff, director of the choir. After Christmas carols at the opening of the morning's solemnities the men's choir will sing Missa "Domine Amorem Tuum Laudabo" by Joseph Deschermeier. Christmas carols by the children at the 9:15 Mass.

ST. JOHN THE BAPTIST

Services at St. John the Baptist church on Christmas open with the Midnight Mass celebrated by the Rev. S. Joachim Ryder, pastor. Directed by Miss Rose Wirtz, organist, the choir will sing Mass "In Honor of the Infant Jesus" by Marsh. "Silent Night" before the Mass is the choir's selection and "Adeste Fidelis" during the Communion. The Rev. Joseph A. Suelzer, chaplain at St. Vincent's Villa, will be celebrant of the 7 o'clock Mass. Children's Mass is at 8 a. m. and the new hymn in honor of the patron of the parish, composed by Father Ryder, will be sung for the first time. High Mass at 9 a. m. is followed by Benediction. Sermons at the Masses are given by Father Ryder.

ST. HYACINTH'S CHURCH

Beginning at Midnight, three Masses will be celebrated at St. Hyacinth's church by the Rev. Julian Doktor, pastor. There will be a low Mass at 8 a. m. and a second high Mass at 10 a. m. followed by Benediction of the Most Blessed Sacrament. A sermon is announced for each Mass.

The Girls' choir under direction of Sister Rosalita, organist, will open the musical program at Midnight with the Christmas carol "Silent Night." Mass "In honor of the Guardian Angels" by Foepfel will be sung. "Adeste Fidelis" is the Offertory selection. Organ accompaniment will be augmented by violin and cornet played by Joseph and Chester Ostrowski. Christmas carols will be sung during all the Masses.

ST. VINCENT'S VILLA

Services held for the second Christmas in St. Vincent de Paul chapel, St. Vincent's Villa, open with the crib services and at 5 a. m. high Mass celebrated by the Rev. Joseph A. Suelzer, chaplain. The girls' choir under direction of Mrs. Edward S. Keller, organist and musical instructor, will sing a new Mass, "Regina Angelorum", composed by Sister M. Floretine, Poor Handmaids of Christ, Quincy, Ill.

Immediately preceding the Mass which will be attended by the orphans and the Poor Handmaids in charge of the Villa, a band of 12 little girls robed as angels will group themselves at the crib, singing Christmas carols. They are: Marie Fleishman, Julianna Stambro, Dorothy May Hermes, Rita Topp, Teresa Hook, Jessie Argento, Bessie Jane Barbee, Betty Gross, Lois Geiner, Alice Macey, Virginia Brown and Mary Lebold. Their selections are "Silent Night" and "Come Hither Ye Children". The crib will be blessed by Father Suelzer who will read the three Gospels of the Masses of the day.

The Rev. John Tremmel celebrates the 7 o'clock Mass at which a newly organized choir of 40 little boys will sing four selections. At 8 o'clock a second high Mass is announced followed by Benediction of the Most Blessed Sacrament.

ST. JOSEPH'S HOSPITAL

With the Poor Handmaids of Christ, lay nurses, students and inmates attending, high Mass on Christmas will be celebrated at 5:45 a. m. in St. Joseph's hospital chapel by the Rev. P. M. Butler, chaplain. The Sisters' and Nurses' choir will sing. A low Mass at 7:15 o'clock will be followed immediately by another, and later Benediction of the Most Blessed Sacrament.

Savior Our "Book" Of Religion, Avers Fr. Gillis On Radio

Continued from page 1

description, comprehension." But, the speaker continued, paradoxically, "man has seen God," who "has walked this earth in the Person of Jesus Christ."

God Is No Monster

We learn from the sight of God in the form of the Savior, Father Gillis said, that the Almighty is not the "monster," the cruel, relentless, tyrannical King, that man has so often, in the history of religion, made of God, or the lascivious, bloody deity such as the pagan gods of Moloch, Baal, and Zeus.

"I have ventured to call Him the Book wherein, above all else, we read when we wish to know what God is like," Father Gillis went on. "We who are not saints and mystics, we who are but amateur theologians are balked and baffled if we dip into the Areopagite or even into the sublime Secunda Secundae of Aquinas the Angelic Doctor. We promptly become bewildered over the high mysticism of John of the Cross or Teresa of Avila trying to tell us what they themselves protest can never be told, the Nature of God—we all can read in the Book that is Jesus Christ. We may dip into that book for one moment and come away with a flash of inspiration; or we may read in that Book by day and by night for a lifetime, without exhausting its wisdom; we see that it soars high and digs deep; we are aware that there are in it infinite strata of meanings beneath the surface, but none the less we recognize that that is a book we can read and understand, the Book Jesus Christ."

Site For Eucharist Congress In Buenos Aires Is Selected

Continued from page 1

just across the wide LaPlata river from the country of the 1934 International Congress. It is announced that arrangements are being made for a Eucharistic Week in Montevideo in April.

The Publicity Committee for the Congress is headed by the internationally famous Argentine novelist, Gustavo Martinez Zuviria, who is better known under the nom de plume of Hugo West. A group of distinguished writers and publicists is serving on the committee under Senor West.

The Hierarchy of Argentina has issued a joint pastoral directed to the Catholics of the Republic, emphasizing the significance of the Eucharistic Congress.

His Excellency the Most Rev. Santiago Luis Copello, Archbishop of Buenos Aires, has addressed an invitation to every Catholic Church dignitary in the world to attend the Congress in 1934.

A similar invitation has been extended by the Most Rev. Thomas L. Heylen, Bishop of Namur and president of the permanent committee of the International Eucharistic Congresses.

World Will Hear Notable Catholic Yule Broadcasts

Continued from page 1

Bethlehem, a special Christmas program of the "Catholic Hour," and the chimes and Christmas services from the Benedictine Abbey at Beuron, Germany. Numerous local broadcasts throughout the United States will amplify radio's contribution to the jubilee commemoration of the Incarnation.

For a whole hour the captain had been lecturing his men on the "Duties of a Soldier" and he thought that now the time had come for him to test the results of his discourse.

"Private Murphy," he asked, "why should a soldier be ready to die for his country?" A smile flitted across the Irishman's face. "Shure, Captain," he said, "you're quite right. Why should he?"

Geo. H. Wells, Noted Organist, Convert, Is Dead In Capital at 64

Washington.—George H. Wells, organist for 34 years at the monastery of the Franciscan Commissariat of the Holy Land in this city, died last Friday at the age of 64.

The death of Mr. Wells, who was a convert to Catholicism, closes a distinguished musical career for 47 years. Beginning his work as organist at the age of 16, Mr. Wells played in many Protestant churches before coming to Washington as director of the Georgetown University Glee club. He was born in Ogdensburg, N. Y., and received his musical training in that city. He first served as organist at St. John's Episcopal church, New York, and subsequently at St. Paul's Cathedral, Fond du Lac, Wis., and the Church of the Annunciation, Philadelphia. He came to Washington from Philadelphia and after his arrival in the Capital City embraced the Catholic faith.

Vincentians' Work Lauded In Address By Card. Mundelein

Continued from page 1

come about entirely in the past year. You will recall that just a year ago at your annual meeting I enunciated these sentiments and advocated that the care of the Catholic unemployed and the bringing of government relief to them be entrusted to their neighbors of their own parishes. Immediately afterwards this position was attacked not only by leaders of other religious denominations but even by timid ones of our own Church, who were frightened by the bugaboo of Church interference with State affairs.

"Today these same people are considerably worried as to how they can imitate our example. On one hand, they are being called on by the secular press to care for the poor, even as did the Master, in Whose footsteps they profess to follow; on the other, they lack the principal factor to enable them to do this, a body of willing, volunteer, unpaid, charitable workers who will give of their time, their leisure, their money and their own comfort to serve Christ the Lord in the person of His poor, such as do you men of St. Vincent de Paul.

Government Report

"Do you want to know what is the judgment today of impartial men regarding your work? Two experts were recently sent here from Washington to examine and report. The books were thrown open to them by the Central office, every assistance given them. The report of the Washington experts urges that the community at large should be better acquainted with the work of the Catholic Charities. It points with approval to the spectacle of four thousand men visiting weekly approximately eight thousand families in which State and private funds are maintaining life. It further argues that this frequent visitation is not only a guarantee that funds are being carefully administered by the volunteer workers, but, what is of more importance, that through such a corps of workers those families are receiving a stimulus, an encouragement, a friendly hand in meeting the problem of living at a time when all too many are giving away to despair.

"And here let me say, that I would be wanting in appreciation, in generosity, even in justice, if I did not give the credit where the credit is due. If our charities have merited such high praise, if your work and the work of the central office is of such high standard as to obtain national commendation, if today those who were unfriendly critics before, are endeavoring to copy our example, then the credit therefore is due first of all to your spiritual director, Monsignor Cummings."

ENTHRONED IN HIS CRIB HE RULES OVER ALL MEN

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not by the use of force, not by the use of wealth and social power, but by the patient, persistent insistence on the rights of the individual, which were finally enthroned so to speak, and formally endowed with the Sceptre of Justice in the triumph of Christianity.

But over all these serious considerations, Christmas throws a softness, a gentleness, an atmosphere of kindness, a fragrance of simplicity and child-like innocence. It lets loose all the forces of gladness and gaiety; it sanctions even a kind of restrained boisterousness, so that, while other celebrations are happy: "Happy birthday", "Happy returns", and so forth, Christmas has, for ages long, taken as its own the characteristic greeting, "Merry Christmas". For gladness and innocent merriment are among our inalienable rights, and, therefore, like more serious things, fall under the "Sceptre of Justice." Indeed, our text from St. Paul expressly declares that because He loved Justice and hated iniquity, God, His God, hath anointed Him with the oil of Gladness over all his fellows.

Happiness of Children

This applies particularly to the happiness of little children. There is no more pleasing sight than to see them in front of the reconstructed scene of Bethlehem, the "Crib", as we call it, in our Churches. Their young hearts are made glad, and their happiness is completed by the small gifts which they receive at home, and their young minds are raised to a realization of what Christmas means by the visual representation of the first Christmas which they see in the side-chapel of our Churches.

And, at the other extreme from the Joyousness of childhood is the pale, pathetic beauty of old age. A pagan orator, Cicero, celebrated the peace and gentleness of the declining years of life. But, he visualized only the well-nurtured, somewhat intellectually refined retirement of a Stoic philosopher. Christianity, under the Sceptre of Justice, has taken as part of its task to make more comfortable and more beautiful, at least, less sordid, the declining years of those who are derelict in the highway of life, who have no natural kin, no relative on whom they can rely. With us, Catholics, these, our brothers, turn today to a kind of exuberance of material and spiritual enjoyment, and, in their own way, they are as happy as the children by the Christmas fireside at home. By virtue of their rights under the Sceptre of Justice, they rejoice, as children rejoice. Their joys are not the joys of children. They are almost. They are given little gifts that they appreciate, gifts that, to them, mean much, and therefore, are perfect gifts.

The right of happiness of those who are no longer children and have not entered into old age is recognized in the Gospel story read and explained from the pulpit. No room for the Holy Family in the inn, shelter, after refusal at the inn, in a hillside stable, the worship of simple shepherds, the true value of the scene proclaimed by the star in the sky, the advent of the Wise Men and the multitude of the heavenly army praising God and singing, "Glory to God in the highest, and peace on earth to men of good will." It was the decree of Augustus that brought Mary and Joseph to Bethlehem. But the authority of Caesar Augustus was doomed, when hesitating, stumbling, Pilate turned over the Saviour to the fury of His enemies. In time the "peace on earth to men of good will" became the law of the civilized world, and the rights of the poorest and the most forsaken were made the first care of those who succeeded the Caesars.

A Significant Contrast

Here, I present to you a significant contrast between the birth of a Caesar, an heir to the power of imperial Rome, and the birth of Him Who was to wield the Sceptre of Justice, to supersede the rule of the imperial Caesar. At Bethlehem, there are no guards to stand in rich array around the first Infant slumber of the new-born King. He lies in a manger; a handful of straw is His bed. His courtiers are the simple shepherds from the hills, whose dignity is

the dignity of humanity, the dignity that His sceptre is to protect for all time to come. Mary and Joseph are there, Christianity's ideals of womanhood and believing, bewildered manhood in after ages. The ox and the ass are there to witness the submission to Him of His lower creatures, who obey His law, much better, perhaps, than we do. The scene, as described in the Gospel, presents the eternal values better than I could do.

We turn then to Thee, O Christ, on this, the day of Thy birth at Bethlehem. We pray for our own needs, especially our spiritual needs. And we pray for our rulers. It is we who have placed them to rule over us. But it is Thou Who, through us, hast given them authority to rule. We pray for the rulers of all nations, most of them now shorn of the outward majesty of kingship, but all of them holding from Thy hands the reality, if not the symbol, of the sceptre of Justice. We pray that they may renew in their hearts the love of Justice and the hatred of iniquity, that they may know and remember the rights of Thy children, and, so far as their entrusted power enables them, defend those rights.

And if those who labor with their hands for their living and feel the sufferings of these distressing times would approach the Crib of Bethlehem, let them remember that Christmas is the Birthday of a Carpenter Who was to be crucified. Let them remember, too, that the Man, the Carpenter, was God; that He came to redeem us; that His Gospel is the Gospel of Justice, a Gospel which, if adopted, would teach the laborer his rights and the employer his responsibilities. Help us, O Christ, to make this Gospel our program in dealing with one another, for the happiness of all of us, for the sway of the Sceptre of Justice, for Thy Name's sake. Amen.

THE EPIC OF HUMANITY

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room for such as he and his wife. At such a time as this, only the ones who could pay well could hope to stay at the only inn in Bethlehem.

Sadly he went from door to door seeking a place, no matter how plain, how poor, where Mary might rest. He cared not for himself; he could walk about all night; perhaps the soldiers would permit him to keep the fires at the barracks replenished, and thereby be shielded from the winds; once in a while he could rest and doze for a few minutes. Joseph was used to work. All his life had he worked from early morning to late evening and then he scarcely earned enough to supply his wife and himself with the bare necessities of life. But there was no room for them.

With a heavy heart, yet with one not despairing—for the God of Israel was great—he gently led his virgin wife along the street that led to the open country. Darkness had set in by now; through the windows of the houses could be seen the lighted candles. Along the road groups of soldiers were talking and laughing loudly, having filled themselves with food and wine. As bands of scattered Jews passed, insults were hurled at them; Joseph and Mary passed this way.

On and on they pressed; Mary was now leaning heavily on Joseph. He kept on, he knew not why, though he knew that the last house had been passed. On and on into the hilly lands far beyond the town. He seemed to know that the Lord would take care of Mary and of him. Everything was quiet, except for the moaning of the wind. They were far from home, strangers in a strange land.

As Joseph and his wife were going silently along, they heard the bleating of sheep and the lowing of cows. They stopped to listen and to look; but they could see nothing. Then an opening in some huge rock covered here and there with dirt came into full view. They went in and found themselves in a shepherd's cave. In the cave were oxen and cattle, sheep and lambs, and an abundance of sweet-smelling, dry straw. It was warm within, too, although there was no fire, because of the breath of the oxen.

In a corner of the cave near the stalls of the oxen, Joseph made a bed of straw for Mary. In this

poor place they were content to stay. In this poor place during that winter's night many centuries ago a Babe was born—the Babe that was God.

At a distance from the stable lay Bethlehem. The night was already far spent, and the lights of the town were losing their brightness; the soldiers, too, were becoming quiet and drowsy, from fatigue and wine. While earthly artificiality was crumbling, heavenly veracity and eternal splendor were shedding their first rays on a world that for four thousand years had been becoming more and more entangled in the web of darkness and sin. The transition of Heaven on earth had been simple. Who could believe it? For countless centuries the coming of the Messiah had been heralded; His praises had been sung—but He would come in great and prosperous days; He would be a mighty king, whose very gesture would strike terror into every heart. The ways of God are great and unfathomable; we cannot understand them—if we did, He would not be God.

In the hilly country of Bethlehem, shepherds watch their flocks by day and by night. At night they are more vigilant. On this night the sheep and oxen had been driven into their cave-barns because of the cold and snow. But the shepherds must still watch; cold and hunger would send wolves and other animals to prey on their flocks. At the entrances of the caves some shepherds were gathered talking in low tones with one another. Suddenly near them were heard strains of exquisite music; and a bright light shone about them; and angels sang the hymn, "Glory to God in the highest, and

on earth peace to men of good will." They were afraid and in silence followed the vision to the manger of Bethlehem. They were the first to give praise to God, and they were simple, lowly, poor folk.

FR. CORRIGAN SCORES MODERN MARRIAGE

Continued from page 3

is the worst menace to the nation today. Of eighty modern novels, eleven ridicule marriage as effete and obsolete; eleven parade the necessity of and advocate divorce; twenty-two uphold free love; seven openly mock and deride the ideal of conjugal fidelity; while twenty-three speak in the same scandalous manner about the institution of marriage itself.

Civil laxity in the laws and courts were held responsible by Father Corrigan for the decay. Many of the churches, too, he said, are compromising on this vital question instead of upholding "the institution on which the future of the nation depends."

"If we would save America," Father Corrigan concluded, "we must safeguard our homes from modern errors of divorce, race suicide, free love and infidelity, and strengthen the spiritual ideal of the home as the temple of human affection and the shrine of human love."

He who keeps steadily on without pausing, will reach the end of his path and the summit of perfection.—St. Teresa.

The King of heaven deigned to be born in a stable, because He came to destroy pride, the cause of man's ruin.—St. Alphonsus.

CHRISTMAS SOLVES THE RIDDLE OF LIFE

Continued from page 3

ven, his soul senses the wonder and harmonies of creation. His life is a triumphal march moving hourly onward to the divine glory of the beatific vision of the Most Blessed Trinity.

God came, that first Christmas night, to set hearts ablazing, to start all humanity in the grand procession unto Love Uncreated. "I am come—to cast fire on the earth! And, what would I—but that it be kindled?" God, through His Church, is keeping these hearts ablazing. "God is love." When He came, that first holy night, Himself the torch to set earth aflame with that love with which He and Heaven are burning, He started the flame, and this flame was spread here and there by the Twelve, and now the Church goes on spreading the flames of divine love kindled by her first-century contact with love Incarnate.

The divine relations with mankind are thoroughly a Canticle of Canticles! He came, on this Holy Blessed Night, to touch His beloved, mankind. From this holy union was born the Church: the Church with divine blood flowing through her sacraments, the Church with human blood, at its best, in the Priesthood and the faithful flocks.—Rev. Leo G. Doetterl.

To save our souls we must live according to the maxims of the Gospel, and not according to those of the world.—St. Alphonsus.

Stomach Sufferers

AMAZED With Results of Udg Treatment

Oh Boy!

Those Udg Tablets Sure Made Me Feel Great

Bring On That Thick Juicy Steak

On Milk and Crackers

If Anyone Doubts, Have Them Ask Me

Now I Could Eat Nails or Old Shoes

I Tell Everyone What Udg Did For Me

Heal a Stomach Ulcer

These Gaining Burning Pains Are Gone

I Have No More Fear of Gas Pains or Bloating

Udg Is Okay

Wish Everybody Knew About Udg

On Stomach Distress

Acid Stomach Imperils Life of Millions

Hyperacidity (acid stomach) is, as every physician can tell you, the curse of millions. It is the most common cause of stomach or gastric ulcers, gas pains, dyspeptic condition, indigestion, pains after eating, gnawing pains, heartburn, bloating, belching, constipation and other distressing symptoms.

Double Acting Treatment

To combat these conditions you need a treatment that will first neutralize the excess acid secretions and then protect, soothe and tone the membranes or stomach lining in order that the natural process of healing may take place. This double acting feature is ideally combined in the now widely used Udg Treatment and is responsible for the excellent results this treatment has produced in thousands of cases.

Prescription of Noted Stomach Specialist

The Udg Treatment is a simple harmless preparation based on the formula of a noted stomach specialist. Only pure, scientifically compounded ingredients are used. No dopes, no narcotics, no habit-forming drugs. It cannot harm anyone and according to reports from users has given complete satisfaction in stomach to severe ulceration of the stomach or duodenum. Hundreds of these were cases of long standing and many had been pronounced hopeless, yet they state that after free from their former trouble. Note:—Stomach Ulcer sufferers receive as a part of the treatment a diet list prepared by a world-famous clinical hospital.

Read What Users Say

Here are just a few statements voluntarily sent to us by users of the Udg Treatment who have proved its merits by actual test. These testimonials are genuine and are typical of more than 54,000 expressions of gratitude sent to us from grateful users living in all parts of the world:

Sunday Visitor Has the Proof Of This Nun's Testimonial

Your treatment has given me the relief which no other medicine has done. I suffered for years with stomach trouble and was told I had ulcers in my stomach. I felt relief immediately after taking the first tablet and thanks be to God, I have enjoyed two weeks of entire freedom from the daily suffering. The effect is just wonderful. A Sister of the Most Holy Sacrament, Louisiana.

Had Little Faith

Over 20 years I suffered with stomach trouble diagnosed as ulcers of the duodenum. I had six hemorrhages in 5 years and went from 170 to 130 pounds. An operation was recommended. About this time, I learned of your tablets. To be candid, I had very little faith in them as I had taken a barrel of advertised medicine. I followed your instructions and now, thank the Lord, I am entirely free from pain, sleep sound at night and lose no time from work. I can eat and relish most any kind of food and my weight is 182 lbs. I am 60 years of age and in excellent health. G. C. Goodfellow, 316 W. Merchant Street, Audubon, New Jersey.

Udg Saved His Life

I sincerely believe your tablets have saved my life. I have been a stomach sufferer for four years, tried every treatment could think of and doctors too. X-ray pictures showed gastric disorders of the stomach. I was one of the worst cases you ever had. I am all well of my stomach troubles. Andrew Bajman, 1019 N. Wood St., Chicago, Ill.

A Miracle Medicine

For 10 years I suffered from stomach disorders, fullness, heartburn, constipation, fatigue, nausea, despondency and loss of appetite. I have taken all kinds of medical treatment but yours is the nearest thing to a miracle I have ever seen. F. J. Barnes, 4146 Gilman Street, Philadelphia, Pennsylvania.

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And now that the merits of this splendid treatment have been so conclusively proved, the distributors invite all sufferers to try it at their risk and are willing to send a full 15 DAY TREATMENT ON TRIAL. So if you can believe what your own stomach tells you, distress and misery are the surest proof of results, accept this liberal trial offer and see for yourself what the Udg Treatment can do for your sick stomach.

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Please send me your 15-DAY TRIAL OFFER on the Udg Treatment. Also free copy of your book on stomach troubles, testimonials, affidavit of genuineness and \$1,000.00 Reward Offer to back it up. This does not obligate me in any way.

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